

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

Jackson, Miss., December 16, 1937

NEW SERIES  
VOLUME XXXIX. No. 50

## Who's Who and What's What

Dr. Benjamin Otto of Chicago is acting pastor of First Church, DeLand, Fla., the home of John B. Stetson University. This church has its eyes turned toward one of our pastors in Mississippi, and while DeLand is a very attractive field, and we wish them mighty well, we should sincerely grieve to lose so good a man from Mississippi.

We used to hear about the "depression." Now we are regaled with descriptions of the "recession." There are some who will recall the story of the Catholic priest who said to a Protestant preacher, "I understand that you have a new version of the Bible which changes the reading of hell to hades." The preacher acknowledged that in some places this was correct. "Then," said the priest, "I would like to say to you that hades is just as hot as hell."

In a case brought before a Pennsylvania judge the court ruled that a child could not be expelled from a public school because of its refusal on religious grounds to salute the flag. That looks like there might be still some symptoms of sanity in this country. To require one to salute the flag when it violates a religious conviction, is taking a leaf out of the dictatorship of Hitler, and is a violation of the fundamental principle of religious liberty so sacred to Americans. We are not yet ready for a totalitarian state in this country where religion must be shaped according to the will of the civil government, even though there have been trends in that direction.

Recently an American journal published chiefly for the reading of newspaper men called upon the editors to ease up on their making much of the present recession in business. The reason given was that the constant discussion of the slump in business is producing a bad psychology, that is a bad state of mind. It was only adding to the depression and making it more difficult to get away from it. We cannot speak of "big business," and have some hesitancy in speaking for little business. But we do speak in the interest of our religious work. It is an old trick of the devil and his sympathizers, whenever an effort is made to help a good cause by calling on the Lord's people for financial support, to start talk forthwith about how hard times are. Such talk is a sure reaction on the part of people who don't want to do anything, and has been since the memory of man can recall. It doesn't seem to hit the Christmas shoppers till the next Sunday at church. To take a collection in some churches is to raise a phantom of famine. We like to contrast with this what Paul says about the Christians in the Macedonian churches: Moreover brethren, we make known to you the grace of God which hath been in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, and beyond their power, etc. Think of the pressure of poverty producing liberal giving. But religion works some strange things. It can take poverty and transmute it into generosity. And do you know that Paul is using this as an example to incite us to do likewise?

MRS. MODENA LOWREY (MOTHER) BERRY  
Vice-President Emerita Blue Mountain College,  
On Her Eighty-seventh Birthday

—O—  
She is a paragon of womanhood,  
A guiding star to true nobility  
Through all her years a willing devotee  
To training girls to be both wise and good.  
In shadows and in sunshine she has stood  
Like dauntless knight to set our daughters free  
From foolish fancies and help them see  
The way to serve as peerless women should.

No sculptor's hand can monument her soul,  
Nor gifted brush delineate her grace,  
Nor can a sonneteer declare her praise.  
Her pupils are her living aureole.  
Her spirit with their spirits interlace  
And gives them fortitude for trying days.  
—Wm. James Robinson  
Kansas City, Mo.

—BR—  
THE ENDURING CHRISTMAS  
By J. E. Gwatkin

—O—  
Gladness reigns on Christmas morning,  
For the time all grief's forgot;  
Petty ills and sorrows scorning,  
We glory in our favored lot.

Why not through the year extending  
Let that spirit reign within,  
So that Christmas without ending  
Might combat the fruits of sin?

Why on one glad day alone  
Should all earth rejoice and sing,  
Vainly seeking to atone  
For rebellion 'gainst its king?

Why not let each bright appearing  
Of the glowing morning sun  
Bring a message far more cheering  
From our Father's risen Son?

Thus might Christmas last forever,  
With its golden cheer and joy,  
And our souls be saddened never,  
Nor our pleasure know alloy.

Would you know how Christmas brightness  
Might extend the whole year through?  
Let the Christmas star's clear brightness  
Be perfectly diffused in you.  
Baptist Bible Institute,  
New Orleans, La.

—BR—  
The Protestant Episcopal church at its recent triennial convention invited the Presbyterian church to consider ways of uniting.

Every once in so often some man whose tongue outruns his brain rises to remark that what the world needs is not faith or creed but a life. That is just about like saying that a sick man doesn't need calomel but an active liver. All right if you can start your liver to work without calomel, go to it, but the doctors still resort to calomel. Or a farmer may say, "We don't need soil or roots, we need cotton bolls and ears of corn." But the process of producing corn and cotton without soil and without roots or seed hasn't been invented yet. And the man who declaims against faith and dogma needs to be sent to the theological "bug house."

After fifty years in the ministry Pastor W. H. Prengle resigns at Chillicothe, Mo.

In a recent editorial the senior editor of Word and Way, Dr. S. M. Brown, calls on his brother Baptist editors to contend earnestly for the faith. The world has been made better by the long and faithful service of Dr. Brown, for which all of us are grateful. With malice toward none and charity for all, he has stood true to the Bible through the years, and has been a great stay and strength to his brethren. May our Father prolong his ministry.

The motorcade from the Gulf to the Lakes passed through Jackson at noon Monday. This was to signalize the opening up of the highway through Mississippi, running from Gulfport to Memphis, Tenn., over U. S. 49 to Jackson and 51 from here to Memphis. Mississippi has had a good deal of bad advertising by reason of lack of trunk highways. But as everybody knows who reads the newspapers about \$40,000,000 have been spent on them during the past few years. We congratulate the Highway Commission and the administration who have given so much attention to this matter, and hope that they may see at an early date the consummation of the entire road building enterprise.

The following is an editorial in the Commercial Appeal of Memphis: "Bellevue Baptist Church yesterday celebrated the tenth anniversary of Dr. Robert G. Lee's pastorate. The facts, and the figures, indicate that Dr. Lee's decade of service has included such fine years that a celebration is in order. The membership has increased from 1,430 to 4,440, and live, active members, at that. The value of church property today is \$340,000 as compared with \$142,500 ten years ago. Collections have likewise risen steadily, with the interesting and refreshing fact that no single gift to the church has exceeded \$1,000. Every activity of the church has expanded, in brief, and the net result is an institution growing in Christian service. The achievement is one that deserves compliment on every score. Dr. Lee has obviously led well, and he would be the first to suggest that the men, women and children of his church have followed loyally. We wish the church and its pastor many more years of such distinguished progress along the way of life."

Speaking of "trial balloons" in an effort to come to mutual understanding we give here from "The Word and Way" a suggested basis of union for all Christian denominations. We do not see any scriptural reason why people should not get together on it. Here it is: 1. The Bible the sole rule of Faith and Practice, being the Inspired Word of God. 2. The Ecclesiastical Equality of Ministers of the Gospel. 3. Separation of Church and State, each in its sphere, having Final Authority. 4. The Immersion of a Believer in Christ, the only Scriptural Baptism. 5. Religious Liberty, or the privilege of each to worship God according to the Dictates of his own Conscience as to the teaching of God's Word. 6. Churches, composed of confessed, regenerated, converted members. 7. The Salvation of Sinners by the Grace of God in Christ Jesus, through Repentance and Faith, and not by works of righteousness. 8. The Stewardship of Time, Talent and Money in the Evangelization of Mankind. 9. Democratic or Congregational Church Government. All members enjoying Equal Privileges and Rights.



## Sparks and Splinters

Mrs. Paxton presented the statement to the Convention Board about the 1938 plans for the State W. M. U. with request for an appropriation of \$9,000. She was accompanied by Mrs. Rice, president, and Mrs. Nutt, mission study leader.

THANK YOU: Mr. H. Chadwick, Maben; Mrs. G. O. Boyles, Homewood, for Homewood church; Mrs. J. O. Ritter, Durant; Rev. B. E. Phillips, New Hebron; Rev. W. B. May, Ashland; Lambert Baptist Church, Lambert; Mrs. Clarence Smith, Pontotoc; Rev. J. B. Middleton, Eupora; Rev. R. L. Ray, Jr., Pontotoc; Brooklyn Baptist Church, Brooklyn, for list of subscriptions sent in.

Fifth Avenue Church, Hattiesburg, has recently been engaged in a revival campaign in which Rev. Barney Walker of Poplarville did the preaching, and E. C. Edwards of Houston led the music. Both preacher and singer were at their best. The results of the meeting were fourteen additions and apparently a revived church membership.—A. Sidney Johnston, Pastor.

The annual program for Student Night at Christmas time has been mailed out to all pastors of full-time Baptist churches. Pastors of other churches may receive a copy free upon request by addressing Frank H. Leavell, 161 8th Ave., North, Nashville, Tenn. It is confidently expected that two thousand Southern Baptist churches will observe this youth event in the home churches on Sunday, December 26th.

When committees have been appointed in the Board meeting the Board listens to brethren who have come with requests for help in their churches, who explain the needs. Among those we noted at the Board meeting last week were Rev. W. S. Landrum, Mr. Earl Clark, Mrs. Bridges, Rev. H. G. West, Rev. S. G. Cooper, Rev. W. B. Phipps, Dr. A. A. Kitchings, L. P. Petty, S. E. Hicks, Pastor Walker of Center Terrace, Canton.

Pastor J. H. Street finds that the pastors who have preceded him have left the people at West Laurel Church missionary and denominationally minded. The new budget for 1938 provides 20% for denominational work, \$780 for the Cooperative Program, \$104 for the Hundred Thousand Club, and \$156 for the 5,000 Club, an increase over last year. The pastor says one cannot be surprised at this good showing since 120 Baptist Records go to this church.

The Convention Board met at First Church, Jackson, Dec. 7. The organization was soon perfected by the re-election of Mr. M. P. L. Love as president, and Rev. W. E. Lee as recording secretary. The devotional service was conducted by Dr. I. D. Eavenson of Cleveland. Dr. F. M. Purser introduced resolutions commending the work of Secretary R. B. Gunter and expressing the Board's deep appreciation of his services for the past seventeen years. They have been strenuous years, and Dr. Gunter had expressed the wish to get out from under the burden. But the resolutions concluded by moving the re-election of Dr. Gunter and it was done unanimously. Dr. Gunter was then asked for some expression of his purpose. He said he had previously fully decided to retire, but he interpreted the voice of the Board as the call of duty, and so accepted the will of the brethren, and continues his service as secretary. After he had spoken three members of the Board, brethren J. M. Walker, J. R. G. Hewlett and H. L. Martin voiced their own and others' loyal support for the work he is doing. Then a special season of prayer for the work was led by Drs. J. N. McMillin, G. P. White and E. K. Cox.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Louisiana Baptists having resolved upon an evangelistic campaign for the coming year are now looking for a suitable man to lead it. They are looking to the Lord for direction.

Pastor T. W. Young says that for the first time in several years the First Church at Corinth collected the full amount subscribed to the budget. And every month all expenses of the church have been met promptly.

Rev. H. Evon McKinley of Morristown, Tenn., assisted in the music by his wife and son were recently in a revival meeting in Bluefield, W. Va., the eleventh meeting since the middle of June. In them there was an average of 66 added to the churches. They begin the new year with meetings in and near Philadelphia where they have labored before.

The children and some others missed the Children's Circle in the Baptist Record last week, as Mrs. Lipsey, the editor of that page, is sick and unable to furnish the copy. This is the first time in her years of service that she has not filled her page. She has been quite ill for four weeks, but has hitherto sent the copy from her sick bed. To every one who reads her page she sends the sincere wish for a Happy Christmas. She loves every one of you, and has great joy in all the good you have done.

A letter from Dr. Geo. W. Griffin who conducted an institute for rural pastors at Ridgecrest last summer brings the information that he is conducting a similar institute for them now at Umatilla, Fla. He seems to have the approval of the Executive Committee of the Southern Baptist Convention and others. Board and lodging may be had by rural pastors for \$1.00 a day, if they furnish their own bed clothes. Any interested will write to him at above address.

Dr. Gunter in reporting the year's work to the Board, said that distributable receipts for the Cooperative Program during the past year had been nearly \$70,000, of which State Missions received one-fourth. To this amount for State Missions must be added the special offerings made by the W. M. U. and by the Sunday schools. The former were good; the latter not so good. These special offerings for State Missions brought the total for that cause up to something over \$29,000. It was proposed that in making up the budget for 1938 State Missions be given \$35,000.

The work of the Convention Board is expedited at its annual session by distributing the various departments to special committees for their study and recommendations. These recommendations are later brought back to the full Board for consideration and final decision. In this way what would require two or three days is finished in one day, and with more satisfaction to all concerned. These committees are on Budget, Nominations and Salaries, Appropriations, Sunday School, B. T. U., Students, Baptist Record and W. M. U.

Nov. 14-21 most of the Baptist churches of Richmond united in a simultaneous evangelistic campaign. A week previous to this campaign Dr. George W. Truett preached for about eight days in the City Auditorium. The people were greatly blessed by his messages. During the simultaneous campaign it was my privilege to lead the singing in the meeting with the Woodland Heights Church. The Lord gave us a gracious refreshing from above. The presence of the Holy Spirit was constantly felt. A goodly number united with the church. Dr. H. W. Tribble of the Southern Seminary was the preacher. He brought wonderful messages full of power and true to the Word of God. His expositions of Philippians at the morning services were masterful and did our hearts good. Dr. M. Jackson White is the good pastor. He is a well trained, consecrated young man and one of the finest Christian characters I have ever known. Through Mrs. White I was glad to learn that Dr. White is a third-cousin of Stonewall Jackson. While in Richmond I had the pleasure of visiting in the home of our Dr. John Slaughter. Many of the pastors there consider him the best Baptist preacher in the city. May the Lord richly bless these young soldiers of the Cross.—Joe Canzoneri.

## FRIENDSHIP'S HEART

Friendship has a heart of gold,  
Richer than Golconda's mine,  
Having riches manifold,  
Freely makes its jewels thine.

Friendship sings a lilting song  
When it finds a way to serve,  
Joy it finds the whole day long—  
It will not from duty swerve.

Friendship has a tender heart,  
Weeping when another weeps,  
Joying when one's griefs depart,  
Helping when a comrade sleeps.

Friendship weeps when left alone  
For it seeks no sordid gain;  
When it serves it will not moan,  
But forgotten it writhes in pain.

—Wm. James Robinson

Kansas City, Mo.

—BR—

Merrill D. Moore of Newport is president of the Tennessee branch of the S. B. T. Seminary alumni.

Mrs. J. R. Kyzar, wife of the pastor of Grandview Church, Nashville, is recovering from a serious operation.

Dr. Jno. D. Freeman and Rev. Wm. McMurray of Nashville recently were speakers before the student body of Blue Mountain College.

Tennessee Convention recently voted that no person who uses or makes or sells intoxicating liquors may be a member of any Baptist board in the state.

Twenty-four were added to Carrollton Avenue Church, New Orleans, in a meeting in which Pastor Dorman was assisted by Dr. B. Locke Davis.

Police Chief John Prendergrast of Chicago is quoted as saying, "If we tried to arrest every intoxicated person we would clog the courts and force the expenditure of a great deal of money."

Miss May Detherage, alumnus of Mississippi Woman's College and of the Southwestern Seminary, becomes B. T. U. and B. S. U. secretary of First Church, Shreveport. She was for a while student secretary at State Teachers College, Morehead, Ky., and field Sunday school worker in Louisiana.

Rev. C. M. Morris died last week at his home at Columbus, Miss. We had known brother Morris since his graduation at Mississippi College about 45 years ago and held him in affectionate esteem. He has held important pastorates in the state and rendered acceptable service in them all. He leaves several brothers and sisters and children who now occupy honorable places and fill them with distinction. We are grateful for the service he rendered and grieve with those who mourn his loss. He was 72 years old.

Mr. E. C. Williams was elected by the Convention Board to succeed Dr. J. E. Byrd as superintendent of the State Sunday School work. He has been associated with brother Byrd in this work for a good many years, and his election was the natural and logical thing. His work in the past justifies his promotion and the people over the state will approve his election. He is a man of fine Christian character, well disciplined and entirely devoted to his work.

Many readers of The Baptist Record will recall Mrs. Jennie Nabor Standifer, whose stories for children were read with interest and profit by those who take the Record, and in many other papers. They will regret to learn of her death which occurred last week at the home of her son, Mr. L. C. Standifer, at Hattiesburg. She was a woman of excellent gifts and fine literary taste. She taught at Hillman College and in other schools. Her husband, an attorney, passed away many years ago. She reared two sons and two daughters. Her body was laid to rest in the cemetery at Oxford, the service conducted by Dr. Frank Moody Purser.

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# Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

## OVER THE SECRETARY'S DESK

Charles E. Maddry, Executive Secretary

### All Are Safe

We are glad to announce that thus far none of our missionaries in China have been injured or killed. Secretary Cordell Hull of the State Department has been exceedingly gracious and helpful in keeping us constantly informed by wire of the movements and location of our missionaries. As the tides of battle have swept over China, we have been compelled to move our missionaries, some of them several times, to places of safety. Many of them have been under constant fire from land and sky and the marvel is that all have escaped. We know that multitudes in the South have been in constant prayer for God's protecting care over them. We are profoundly grateful that every one of these devoted ones has been kept in the power of God.

### Heavy Loss of Property

Our property loss has been heavy and we have been unable as yet to get any information from our interior stations.

The personal loss of the missionaries has been heavy. We have five families and three single missionaries at the University of Shanghai and every home has been looted and stripped of everything movable. The University buildings are now occupied by Japanese marines and the missionary homes by officers. The Japanese sent a few pieces of furniture down to our headquarters building in Shanghai, but every bit of clothing, personal effects, silverware, pictures, carpets, beds, blankets, linen—all personal and household effects are gone. Many missionaries are stripped of everything except the clothing they were wearing when they fled.

Much of our valuable property and equipment of schools, churches and missionary homes has been destroyed. A cable just received from Dr. M. T. Rankin brings the distressing news that our beautiful Ming Jang Compound in Shanghai has been completely destroyed. The Japanese deliberately and methodically bombed the buildings until all were destroyed. Here was our Eliza Yates School founded by the R. T. Bryans. Here we had the Ming Jang Middle School for boys and the Woman's Missionary Training School. There were four large school buildings and dormitories costing many thousands of dollars. Here was located the beautiful Sallee Memorial Church. The following missionary homes were on this compound: The Bryans, Hannah Fair Sallee, Lowes, Blackmans, Williams, Wares, Tiptons, Catherine Bryan, Hundley, McCullough together with homes of native teachers and many servants' buildings. It seems to be a total loss and will take \$200,000.00 to replace the losses.

### Our Immediate Problem

The problem that faces us immediately is to get the missionaries back to their stations and provide some temporary place of residence. Rents in the port cities of China are almost prohibitive and so many homes have been destroyed that it is difficult to get a home at any price. Food and fuel and lights are almost impossible to secure.

### A Distressing Need

The missionaries have behind them a great denomination of loyal churches and a sympathetic mission board. Our Chinese Christians—pastors, evangelists, Bible women, teachers and multitudes who have been won to Christ and trained by our missionaries—have nowhere to go and no one to help them in this hour of their Gethsemane. Professors in the University

and teachers in our schools, colleges and seminaries, are turned out without support. Pastors and evangelists who were in a cooperative plan of work with the Board, have nothing left but the pittance we are paying them. Truly the plight of our Chinese Baptists is deplorable indeed! And it is mid-winter in China and disease is rampant everywhere. Unless friends in America come to the relief of our Chinese brethren and sisters, and do it at once, thousands untold will perish before winter is over. Our Board is sending forward to Dr. Rankin every penny we can get. All gifts received up to December 24th will be transmitted by cable.

### A SIGNIFICANT TRANSACTION

The Foreign Mission Board has exchanged its downtown Publishing House property in El Paso, Texas, with the Home Mission Board for its tubercular sanatorium property near El Paso. The Spanish Publishing House, Missionary J. E. Davis, Manager, will be moved into the sanatorium property early in the new year. The plant will be enlarged and new machinery and equipment will be purchased. This Publishing House already serves the Spanish-speaking Baptist work in many lands. Our Sunday school publications and literature go to Argentina, Chile, Mexico, Spain, Porto Rico, Central America and to our Home Board Mexican work in the United States. We plan in the near future to appoint a new missionary couple for our Mexican work and assign them to work with brother Davis in the Publishing House.

This new sanatorium property will also be the permanent home of our Mexican Seminary located for the time at San Antonio. We are hoping with the cooperation of the Home Board and the Texas State Board to establish at El Paso a splendid high grade theological seminary and Woman's Training School for Spanish speaking students from Mexico, Cuba, Texas and the Southwest. With this adequate and splendid equipment and the hearty cooperation of the three boards named, we can make this seminary and training school great Kingdom agencies.

### CHINA RELIEF IMPERATIVE

The Foreign Mission Board has already set up a special Relief Fund and has done everything we can do for the relief of the dying millions of China. We have about one hundred and fifty missionaries who have chosen to stay in China and do what they can in this terrible hour to serve the Chinese. But, our resources are exhausted. Unless the churches hear and heed the call of China now, our Board is helpless to send relief and our missionaries out there can do nothing to save the starving multitudes. If we will help save the starving Chinese now, when this destructive war is over, the Chinese in joy and eagerness will hear and accept the Gospel our missionaries preach, but if we withhold our gifts now, when millions are perishing, the Chinese will scorn us and our Gospel when we offer them the Bread of Life. We call upon our people—over and above, beyond all other giving—to place in the hands of the Foreign Mission Board immediately a generous and sacrificial fund, for the purpose of helping to feed and clothe China's starving, helpless multitudes NOW.—Charles E. Maddry, in The Commission, Issue No. 1, Page 21.

### WELCOME TO THE COMMISSION

Southern Baptists' youngest publication is being welcomed by the thousands of Southern Baptists who have already subscribed to THE COMMISSION—the new foreign mission journal.

THE COMMISSION came from the press this week. The thirty-two pages of fresh news from the fields are interestingly sectionalized into: World Telescope, Fields and Facts, Missionary Interest, Comments, Current Chronicles, Colleges and Schools, Studying Missions and Friendly Exchanges.

The beautiful bright cover is a photograph taken in Hungary last summer, and portrays a spinning scene typical of the colorful peasant people.

Some of the regular contributors to THE COMMISSION are Dr. J. H. Rushbrooke, London; Dr. W. O. Carver, Louisville; the Secretaries to the several countries in which Southern Baptists work; and Dr. Charles E. Maddry, the editor-in-chief of this new publication.

Subscription rates are only fifty cents a year.

### JAMES MEMORIAL TRAINING SCHOOL

Our James Memorial School has opened with an enrollment of twenty-nine splendid students. Among our student body we have five different nationalities: Rumanian, Hungarian, Russian, German, and Bulgarian. So, you see, we have plenty of "jabbering" going on all the time.

One little girl in the first year class, the other day, was struggling along with her conjugations of English verbs. At last she said in very discouraging tones, "I didn't come here to learn this, I came to learn how to 'speak.'"

But in spite of their "nouns" and their "verbs" they are getting along splendidly. Their enthusiastic spirit and their appreciation of the school are shown in every activity.—Ruby Daniel, Bucharest, Rumania.

### A FRIEND PASSES

Many Southern Baptists knew Marietta de Alvarez while she was a student at the W. M. U. Training School in Louisville, Kentucky. These and other Southern Baptists will be grieved to read the following letter from Mrs. Orrick:

My dear friends and those of our dear Marietta de Alvarez—This is to tell you that she went to be with our Saviour last Sunday at 8:05 P. M. She was the same sweet Christian character to the very last, and asked her husband to read the Bible a few minutes before she died. He knew one of her favorite passages, the Seventh Chapter of Revelation. He was reading the latter part of this chapter, when she said, "I'm going," and he said, "Where?" and she replied, "To Heaven." In a few minutes she breathed her last. About forty-five minutes or an hour before then she said, "Glory, glory," with a radiant beam on her face. The nurse knew she was drawing near the end, yet her pulse was still good, but she realized that she was seeing beyond this world, to that beautiful home that was prepared for her, where she would not have to suffer any more. The funeral was held Monday P. M. at 4:00, and she was buried at 5:00. There were at least two hundred evangelicals at the funeral. She had very many friends, and was loved by all. Her grave was loaded and piled up with beautiful flowers. We miss her very, very much. Her husband and children came to our home and stayed until Tuesday P. M., when they went to the Interior for a few days rest. Mr. Orrick has taken charge of his service for him.—Mrs. B. W. Orrick, Montevideo, Uruguay.

### COLLEGE BOYS SAVED

Recently Missionary Raymon Brothers baptized thirteen of our college boys and mission boys into the College Church. Some of them

(Continued on page 7)



# EDITORIALS

## A GOOD MAN IS A RIGHTEOUS MAN

Some years ago one of our fine Mississippi preachers was reading the scriptures just before the Convention sermon was preached. The passage chosen was from the fifth chapter of Romans where Paul says, "For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die." The brother stopped and contrasted a good man with a righteous man, to the advantage of the good man and to the disparagement of the righteous man.

We did not accept his interpretation then and have never had to change our mind about it. For many years we have kept silence about it, but now feel it is time to speak out. Paul is not contrasting a good man with a righteous man. He is contrasting the way God does with the way men do. He is showing that God's ways are as high above man's ways as the heavens are above the earth; that the love of God crosses the barriers of men's sins and unworthiness and compasses all men, even those who were his bitter enemies. Paul knew this from his own personal experience, from God's saving him when he was a persecutor and blasphemer.

Paul says men do not do this way. He says that it would be difficult to find a case where one man willingly dies instead of even a righteous man. He says that such an exceptional case might possibly be found, where for a good man some one would even dare to die.

The point we are making is this, that not only is there no contrast made between a righteous man and a good man, but the righteous man is identical with a good man. Paul was speaking by divine revelation, and so he is giving us God's estimate or identification of a good man. Let's say it again: a good man is a righteous man. This needs to be impressed upon the minds of our generation, perhaps of all generations.

This scripture teaching is at variance with the common conceptions of people, and is therefore all the more important. How often do you hear some one say in an apologetic sort of way about some wicked person, "He is a good man," or, "He has a good heart." This statement is against the truth, and it is calculated to mislead people and do much harm. No man is a good man who is not a righteous man. To elevate a wicked man as a good man is to destroy the whole conception of righteousness. It shows a perverted and erroneous conception of goodness that is entirely at variance with the teaching of the word of God.

God's standard of goodness is righteousness. That means straight, with no suspicion of crookedness, no perversity, no departure from the path of rectitude. The character of God is the standard for men. Man was made in the image of God and the ways of God become the law for man. "Ye shall be holy for I the Lord thy God am holy." "Ye shall be perfect even as your Father in heaven is perfect." We are to be children of God even in this wicked generation, holding forth the word of life. Being like God, or godlike, or godly is the standard of right.

Being right with God will enable us to do right by men. The perpendicular attitude is getting straight with God. Judgment to the line and righteousness to the plummet is God's requirement for men. Goodness is not weakness, nor mushiness. Goodness is godliness. A good man is a righteous man.

The Board at its recent meeting in Jackson appropriated \$5,000 for the promotion of evangelism. The suggestion of Dr. Gunter that district conferences be held early in the year in various parts of the state to plan evangelistic campaigns was adopted. Also a central conference will be held at Clinton early in June. The selection of men for this work was left to the secretary and executive committee.

## THE KING'S BUSINESS

An oft quoted verse in the Bible is, "The King's business requireth haste." It is used to spur people to greater speed in doing the Lord's work. It is a good habit to try to find support for all proper conduct in the word of God; and the Bible is not in any sense an advocate of or apologist for sloth. But the use of this passage to hasten people in accomplishing some task in the service of God is hardly justifiable.

To be sure it is in the Bible, and David is the man who spoke the words, but anybody who reads the story will hardly believe that David used the words by divine inspiration, or even that he told the truth when he said it. Be sure to get this straight: everything that is recorded in the Bible is recorded by divine inspiration. It is there because God put it there. It is the voice of God for us and to us. The Lord is responsible for its being in the Bible, but some things which are put in the Bible by revelation and inspiration are the records of things spoken and done by men. The record is correct, but that does not mean that what was said or done has the stamp of divine approval.

For example, the record in Genesis of the sin of Adam is historically correct and true. It is God's record of the facts, but that does not mean that God approved of what Adam did. The Bible tells us that Noah got drunk. That story is preserved to us as the word of God; but that does not mean that God approved Noah's drunkenness, nor anybody else's drunkenness. Peter swore like the fisherman he was, but that does not mean that God approved of his swearing. But the record is there by divine inspiration. And so all down the line.

As the record of what men did is given us by divine inspiration without approving of what they did, so the record of what men said is given us in the Bible by divine inspiration, without putting God's approval of what they said. Several times there is recorded in the Bible what the devil said, as when he spoke to Eve, or to Job. But the Bible is far from saying that what the devil said is true. Quite the contrary.

And even David did and said some things which God certainly did not mean to approve. When he used the words, "The King's business requires haste," he was simply telling a falsehood. He was fleeing for his life from the anger of Saul. He was about to starve to death, and called on the priest to give him something to eat, and asked him for a sword. The priest was surprised to find him without any weapon, and remarked on it. David told him that Saul had sent him in a hurry on an important mission and he did not have time to equip himself. He said quite falsely, "The king's business required haste." He was practicing deception to escape danger.

It would hardly seem appropriate to take these words of a man who was practicing deception, to bolster up any righteous cause, or get men to speed up the Lord's business.

"Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20:35.

The Presbyterian Banner, which has been published for more than a century will cease publication for lack of financial support and will be merged with a monthly official organ of the Northern Presbyterians. The problem of support for religious publications, like that for religious schools is one that faces us and must be faced seriously. The problem seems to resolve itself into this one question, are we willing to pay the price for religious publicity and Christian Education? The Banner has been kept going for several years by one man who is said to have contributed \$100,000 to its support. How much are these things worth to us? What value do we put upon them? Recently our Convention Board declined to increase the subscription price of the Baptist Record, willing rather to face a deficit than to run the risk of losing subscribers by increasing the price.

## WHO IS BAPTIZED

The brethren of Kentucky who are making the fight for New Testament baptism should know that they have the ardent sympathy of Baptists in this part of the world. They are making the fight for the truth in spite of misrepresentation and detraction and sneers from the world which has no liking for that loyalty to Jesus Christ which regards any departure from his teaching as little less than treason. Baptism is important not because it is a means to salvation, but because it is a mould of New Testament truth which is the very heart of the gospel. To change the form or mold is to alter the significance of the ordinance. There is just as much justification for changing the ten commandments as there is for changing the "form" of baptism. It is just as wrong to change the words "Thou shalt not steal" to "Thou shalt not whistle" as there is to change the method of administering the ordinance of baptism.

But some one may say, the controversy in Kentucky is not over a change in the method of administering the ordinance. That is true, but the change in the design of the ordinance is just as vicious as a change in form. Indeed the design is if possible more essential than the form. To immerse a person for the purpose of saving him is to violate the whole gospel scheme of salvation. Anything that changes the plan of salvation absolutely destroys the gospel. A man who preaches that baptism is a means to salvation brings himself under the curse of Paul in Galatians when he says, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema."

Does somebody say that the "Disciples" no longer make baptism a condition of salvation, then we would ask for a repudiation of this article of faith by some such spokesman as the "Gospel advocate." The only valid repudiation by anybody who has received such "Disciple" baptism, is for him to renounce it by being baptized on profession of faith that has secured salvation through the grace of God and the merits of Jesus Christ alone.

## A CHRISTIAN CHRISTMAS

It is a sad commentary on human nature that holy days have become unsanctified holidays, that what was intended to be a reminder of the goodness of God has become the opportunity for the gratification of merely fleshly lust. What was intended to be an occasion for rejoicing before the Lord for His "unspeakable gift" has in many cases been turned into a riot of self-indulgence.

We are not advocates of gloom as an expression of religious sentiment. Far from it. Religion never was designed to make our pleasures less. But it does transfer the source of our joys from carnal things to spiritual things. Some of the finest and sweetest hymns are those which speak of the birth of Jesus. And surely our hearts ought to echo the joy of the angels who sang, "Glory to God in the highest, and on earth peace among men."

We ought to think of the gift of the Savior until our hearts overflow with gratitude and joy. We do well to read in the gospels the story of His coming and let the truth sink into our hearts till joy and peace flood our souls. Surely it was for us He came. Our joy ought to exceed that of the angels who announced His birth.

It is a time of good will, a time when our interest in others should be shown in loving remembrance. This may be suitably expressed in gifts to those who are in need. Gratitude if it is genuine is sure to find expression in sharing. But Jesus' idea of giving was that it should expect nothing in return. It is no time to waste money in foolish spending. It should not be an occasion for hurtful indulgence while there are people in reach of us who lack the necessities and comforts of life.

Christmas is Christian like anything else is Christian, when it is used as an occasion of

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Rev. R. L. last Sunday interested co a great work preacher. Bro sion for the with power. both young a



kindness and helpfulness to others. It ought to be a time of joy to children, for it is properly a children's festival. But children should be led to learn the joy of sharing and of showing kindness to others. When Jesus gave us a picture of the judgment, he showed us that those were supremely blest who had been kind to others, particularly to the unfortunate and underprivileged. May our Father give to every Record reader such joy in this Happy Season.

—BR—

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

### A RISING TIDE

Some years ago in the English Channel a sea-going vessel was grounded. Many attempts were made to raise the vessel but without avail. Those interested in it had reached the point of despair, but the tide soon came in much higher than formerly. The result was that the valuable vessel was lifted from its moorings and set afloat and restored to its usefulness.

Individuals, churches and conventions sometimes run aground. Mechanical devices are used, but all in vain. The return of the spiritual tide restores everything to a normal state. This is the fundamental need of the Mississippi Baptist Convention for the year into which we are soon to enter. Mechanics and organizations are all very essential, but unless they have the spiritual lubrication and the dynamic current which only the Holy Spirit can give, like Pharaoh's chariot wheels in the Red Sea, everything drags heavily. But the Spirit is available. The only thing necessary is a willingness on our part to use His Power for the accomplishment of the Lord's will.

Two avenues seem to be opening wide for the ensuing year; one is that of missionary work. The State Board in its recent meeting made provision for some advancement in the mission field. The other is a kindred work, that of evangelism. The appropriation for evangelistic work for next year is more than twice the amount appropriated for the present year. The amount for next year is not in keeping with fourteen years ago, but more than one hundred per cent increase is encouraging. In addition to this, a committee has been selected for planning the evangelistic work for next year. An evangelistic conference is also contemplated preceding the summer meetings.

If the proper emphasis is placed upon missionary and evangelistic work, we may expect an increase in contributions for the support of all work. Funds are needed. An increase in contributions is absolutely necessary for the financing of next year's program. That our people are able to finance the program is apparent from many viewpoints. The contributions for the past year, while an increase over the previous year, were not more than one-third of what they were sixteen years ago. This is true, notwithstanding the fact that the annual additions in church membership during this long period of time have averaged about 10,000 a year. If our people have been contributing as much as they were sixteen years ago, then it must have been used locally. The loss is not so much in dollars and cents, but is evidence of loss in spirituality, and this is what we must work on. This is where the emphasis will be placed during the months ahead.

—BR—

Rev. R. L. Ray, Jr., closed his work at Yocona last Sunday by preaching a great sermon to an interested congregation. Brother Ray has done a great work here. He is certainly an excellent preacher. Brother Ray loves God; he has a passion for the lost, and he preaches the gospel with power. He has made many friends among both young and old.—Reporter.

## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### GOING PLACES

**THE EVERY FAMILY PLAN DOES PAY—**  
Last week's Record carried the news that Newton had adopted the Every Family plan and had RAISED THE PASTOR'S SALARY.

**THE EVERY FAMILY PLAN DOES PAY—**  
The first item in last week's Record said that Clarksdale had oversubscribed its budget by \$1,000. Dr. Timmerman says it has now gone beyond \$2,000. He also said that the more than 100 Records going into his church families was a help.

**THE EVERY FAMILY PLAN DOES HELP—**  
Another prominent pastor came into the office a few days ago and said, I am going back and urge my deacons to include the Every Family plan in next year's budget. Until a few years ago we had the Record going to every family and during that time we raised our budget with greater ease than before or since.

### THE MASON AND RAY LINE

A letter from Rev. Robert Ray of Pontotoc, pastor of Hebron church in Panola County, encloses a list of the heads of families of Hebron church with money for same. He also said, "They eagerly accepted it as soon as I mentioned it." (Pastor friends, nine-tenths of the churches of Mississippi will do likewise if the pastor will present it and urge it.)

The same mail brought a letter from Rev. E. Estus Mason of Union church who is also pastor of Pleasant Hill Church in Copiah County. The letter brought the information that Pleasant Hill Church had adopted the EVERY FAMILY plan and the names were enclosed.

The EVERY MEMBER plan is the simplest, most workable, most profitable way for a church to have the Record. "The proof of the pudding is in the eating thereof."

### McCOMB

We were privileged to present the claims of the Record to the First Baptist Church of McComb on a recent Sunday morning. We found an auditorium full of folk and after a splendid musical program under the direction of the choir leader, D. L. Blackwelder, they were in a mood for worship.

One reason for the growth of this church is the fact that when they get a good pastor they hold on to him. Dr. J. W. Mayfield is now the beloved pastor, completing his sixteenth year and there have been only two pastors in 28 years.

For ten years no deficit has been reported and from the way we heard the approaching every member canvass planned none will be any time in the near future.

During the depression all bonds and interest were paid on time.

During the past year there have been over 100 additions with the baptismal waters disturbed almost every Sunday night.

Pike County subscribers are listed as follows: Fernwood, 8; FRIENDSHIP, 61; Summit, 11 and 11 R.F.D.; Osyka 9 and 7 R.F.D.; Holmesville, 4 R.F.D.; Johnston Station, 1; Magnolia, 14 and 8 R.F.D. (To EVERY FAMILY beginning Jan. 1); Pricedale, 4; Gillsburg, 7; Tangipahoa church, 12; Southside church, 3; Central Church, 35; McComb, 23.

—BR—

Secretary Edgar Godbold of Missouri speaking of some church treasurer who failed to send in mission money, says, "There is only one really safe plan for a church to use and that is to have a complete report from the church treasurer every month covering all receipts and disbursements and file this report with the permanent records of the church. Every church that fails to do this is not fair to her treasurer, to say nothing of the different institutions and causes of our denominational work."

### WHY OPPOSE THE TITHE

Madison Flowers

—O—

There is a great deal of parleying about the tithe. Why oppose it as a minimum? The tithe was commanded in the law of Moses. Lev. 27: 30-33. No one denies that Abraham and Jacob gave tithes before Moses' law was written. Did Abraham and Jacob just happen to fall upon the tithe? I do not think so. We would put much larger amounts into the Lord's treasury if we would fall upon it. The fact that the tithe is given in the Old Testament is, to me, an argument in its favor. It has been my observation that the tithers give more than the non-tithers. Then why oppose it? I adopt the tithe as a minimum, in supporting the cause of Christ, because of devotion to him, and because I want a standard of giving. Paul in I Cor. 16:2 teaches proportionate giving. "As he may prosper." What is the ratio? Paul was familiar with one.

Christ did not come to destroy the law but to fill it full. To say that all we have is God's and that we are his stewards is true but it does not furnish us with a standard of giving. You do not give all. We do not know how to serve rightly unless we have some standard of service. I would be ashamed to do less for my Lord than the people did 3,000 years ago.

Read I Cor. 10:1-12. V 3. Paul says, "And did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of these God was not well pleased." Now v. 6, "Now these things were our examples, To the intent we should not lust after evil things as they also lusted." V 7, "Neither be ye idolaters, as were some of them," . . . V 8, "Neither let us commit fornication, as some, . . ." V 9, "Neither let us make trial of the Lord, as some, . . ." V 10, "Neither murmur ye, as some, . . ." V 11, "Now these things happened unto them by way of example; and they were written for our admonition" . . . All the other things written in the Old Testament were written for our example and admonition as well as these selected by Paul. He could just as truly have said, "Neither let us rob God in tithes and offerings as did some, and were cursed with a curse." Mal. 3:8f. Or, "Neither let us cause the house of God to be forsaken by withholding our tithes as did some." Neh. 13:10-12. These last things mentioned were as truly written for our examples and admonition as the incidents mentioned by Paul. Some argue that we are not under law but under grace. That is absolutely true. But that is not any argument against any man, because of his devotion to Christ, adopting the tithe as a minimum of giving. As a rule the people who tithe give more than those who do not.

Government statistics show that the average income of every man, woman and child in the United States is \$500 a year. The income of 240,000 Mississippi Baptists then is \$120,000,000 a year. The tithe of that is \$12,000,000. If Mississippi Baptists followed this plan, in one year we could give our colleges \$2,000,000 each for endowment, pay our debts, build our orphanage and answer every need of the orphan child, send our hospitals out on a healing mission that would answer the call of a diseased world. Hurry on to the uttermost parts of the earth with the message of a crucified and risen Lord. The tithe was not an exorbitant requirement because God gave it. Why oppose a plan that would do so much for the cause of our blessed Lord, and give the gospel, "that is the power of God unto salvation to every one that believeth," to earth's benighted millions. This plan includes tithes and offerings. What else can you suggest? Is there a better one? Why oppose it?

—BR—

The Watchman-Examiner seems to have news that the threatened closing of Baptist churches in Rumania now seems to have been averted. The Lord has richly blessed the witness of Baptist people in that land and we pray that this blessing may abound more and more.



## SOME ACHIEVEMENTS

By J. T. Henderson, General Secretary  
Baptist Brotherhood of the South

A few years ago the General Secretary was invited to speak on Tithing at a banquet to a hundred or more men in a leading church. Two years later he was recalled to speak on Scriptural Finance at a similar meeting. The church had launched its annual campaign to provide for its financial budget the Sunday morning before, by urging the members present to sign the pledge card and to make an advance over the year before, when practicable. The banquet that followed was intended to stimulate the canvassers to do thorough work, as they visited and solicited those not reached on Sunday.

At the close of the address made by the General Secretary, two men approached him and said that they had made their pledges at the church, but under the influence of this meeting had decided to double them. One of them remarked further that they wished to introduce me to a man who heard the address on Tithing two years before. When the Secretary was presented to this brother, one of the two men said to him, "We want you to tell Mr. Henderson your story in regard to supporting our church." He replied, "Prior to your former visit, I had been giving a small amount in a very irregular way; after hearing the address on Tithing, I decided it was my duty to pay a tenth of my income to the Lord; since that time I have been contributing \$40.00 every Lord's day and have found a new joy in doing it."

## A Prosperous Merchant

The Chairman of the Executive Committee of the Baptist Brotherhood of the South, prior to his prominent connection with this organization, had been contributing a few hundred dollars each year to the Lord's work and was regarded generous. This responsible position, as leader, gave him a deepened sense of his obligation as a Steward. The monthly reports of the General Secretary, who told of the quickened interest of men throughout the South, and the Chairman's own experience, as he spoke in many places concerning the obligation of Stewardship, made him profoundly serious regarding his own responsibility as the Lord's Trustee. A little later he reported to the General Secretary that, as a result of these and other influences, he had decided to appropriate to Christian work in the future all of his income above a reasonable living.

For three years and ten months he contributed to the Cooperative Program \$750.00 per week; for four years and two months he devoted to this cause \$660.00 per week. These sums did not include his contributions to current support and Building Fund. He is still dedicating to the Lord all his income above a reasonable living, but the General Secretary does not have the exact figures. He is the largest giver to the Cooperative Program among Southern Baptists and a humble Christian, who is a regular attendant of the Sunday evening worship and weekly prayer meeting.

Both these laymen allow half of their large gifts to be credited to their wives and the W. M. S.; the Brotherhood, therefore, is a liberal supporter of the W. M. U.

Two other prosperous men, members of the Executive Committee of the Baptist Brotherhood, have also decided that they will not add anything more to their capital, but give all their surplus to the Kingdom.

The increased offerings of these three members of the Brotherhood Committee to the Cooperative Program amount to at least three times as much as the entire sum expended in the support of the Brotherhood from its beginning to the present.

The visitor called at the village library. "May I have the 'Letters of Charles Lamb?'" he inquired. "You're in the wrong building, Mr. Lamb," said the new clerk pleasantly. "The postoffice is just across the street."

## LOOKING UP

By Walter M. Gilmore, Nashville, Tenn.

Baptist business continues to look up! Every indication points in that direction. The meetings of the various district associations and state conventions this fall were marked by a forward look and a note of optimism, according to many who have attended them. In many places, particularly in Texas, evangelism has been emphasized and there have been great ingatherings in the churches. Apparently more churches than usual have been interested in putting on an Every Member Canvass, thereby enlisting more of their members in the whole program of Jesus.

There has been a healthy and consistent increase in receipts for the various objects fostered by the conventions month by month. The total receipts for Southwide causes for the first eleven months were \$1,495,751.51, an increase over the same period in 1936 of \$154,452.41.

From June, 1933, to November 30, 1937, we have received \$766,583.28 from the Baptist Hundred Thousand Club, every penny of which has been applied to the principal of the debts of the following agencies: Foreign Mission Board, \$201,548.51; Home Mission Board, \$181,964.61; National Baptist Memorial Church, Washington, D. C., \$6,326.48; Baptist Hospital, New Orleans, \$15,187.44; Old Education Board, \$38,366.81; Southern Baptist Theological Seminary, \$130,583.85; Southwestern Baptist Theological Seminary, \$114,772.70; Baptist Bible Institute, \$76,583.14; American Baptist Theological Seminary (Negro), \$1,249.28. These debt reductions help tremendously in many ways.

At a recent meeting here in Nashville of the eighteen State Baptist Student Union presidents, together with seven B. S. U. State secretaries, Dr. Frank H. Leavell, head of this department of the Sunday School Board, made this significant statement: "Not one of these men use tobacco in any form, play cards or dance." Through the B. S. U. there are today on scores and scores of our college campuses "Master's minorities," who stand for the higher things of life and spiritual values. One proof of the wholesome influence of these groups on our college campuses is seen in the testimony given Dr. Leavell recently by Dr. L. R. Scarborough, president of the Southwestern Seminary, Fort Worth, Texas. Dr. Scarborough said: "We now have seventy students at the seminary who received their college training at state schools. A few years ago we did not have a single one. This change has been brought about largely, if not wholly, by the influence of the Baptist Student Union."

## A CHALLENGE TO BIBLE STUDY

By Dr. Ullin W. Leavell  
Professor of Education, Peabody College  
Nashville  
General Superintendent, First Baptist S. S.

Studies show that American citizens spend about one hour and a half per day in the activity of reading. A cursory analysis of the great bulk of periodical and news magazines reveals that less than one per cent of the content in these publications refers in any way to Bible content and Christian idealism. The annual increase of popular reading material is a serious competitor to Bible study.

The public school today does not emphasize Bible truth through a daily religious program as was customary a few years ago. The opening exercises of the public schools in this country, until a few years ago, consisted of Bible reading, prayer, singing of hymns, and discussions of religious topics. In most schools, this custom has given way to a weekly assembly period consisting of social science, physical education, and art appreciation programs.

Throughout the eighteenth century, the New England Primer was the chief textbook in the American elementary schools. Thirty-five per cent of the content of this text was direct quotation from the Bible, sixty per cent was based on Bible material, and only five per cent was non-

Biblical material. The McGuffey Reader Series next became popular in the nation. These books were written by a minister and were filled with Biblical, moral, and ethical lessons. A recent study of thirty readers prepared for the same grades, published since 1930, showed that one and four-tenths per cent of the content of readers in current use deals with Biblical material either directly or indirectly.

The issue is clearly drawn. Our churches through the Sunday schools, must gird themselves for increased efficiency in stimulating the study of the Word of God. Let every one who appreciates the sentiment expressed in words below demonstrate it by faithful study of the Word.

I dare not sail  
Without my compass true,  
Lest I should fail  
To reach that calm and peaceful shore  
Where souls immortal dwell. I do  
Not fear life's billow's thunderous roar  
For I can trust  
My Compass sure, God's Holy Word,  
Though on life's sea the storms prevail.

—Selected.

A VOICE FROM TEXAS  
By Arthur J. Barton

In his presidential address at New Orleans last May, President John R. Sampey said some strong and fitting words concerning the rising menace which religion is coming to face in the totalitarian state. At the time it seemed to some at least, that Dr. Sampey had clearly in mind not only the conditions which have grown up in European nations but also the conditions which have been more and more coming to pass in the United States under the present misguided administration. With this belief in view some of us regarded Dr. Sampey's words as particularly wise, fitting and courageous.

A little bit later we were a bit disappointed when Dr. Sampey interpreted these words as applying only to European conditions and having no reference to conditions in the United States. This served to take away a good deal of the force of the beloved president's remarks.

That we in the United States of America are seriously threatened, and have been for the past five years, with the overthrow of our fundamental liberties and the establishment of a totalitarian state after the fashion of Russia, Germany and Italy, is beyond question in my mind, and in the minds of other observers more competent to judge than I could claim to be.

One of the most distressing features of the present situation in regard to this matter, as indeed in regard to many other matters of public and private morality, is the fact that there has seemed to be almost no voice of protest. The American people in large measure seem to have lost the power of protest and now, no matter what happens, no matter what the government does or says, no matter how human liberty, both civil and religious, may be threatened, there is hardly any voice of protest raised.

Protestants perhaps have never been the most popular and beloved group. It seems now that they are in unusual disfavor, and whoever protests against anything, however vicious and corrupting the thing may be, is put down as a sort of pestiferous inter-meddler.

All this has been said as a preface to a most hopeful thing. Dr. J. B. Tidwell, president of the Baptist General Convention of Texas, delivered a presidential address before that body, meeting November 9th, 1937, at El Paso, Texas. Dr. Tidwell has been professor of Bible at Baylor University, Waco, Texas, for more than twenty-five years. He is a man of rare culture and of extraordinary ability and personality. In his presidential address he dealt with a number of present day problems and tendencies. One section of his address, three brief paragraphs, was devoted to "Separation of Church and State." Dr. Tidwell does not mince words and does not leave any one in doubt as to just what he has in

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mind. The paragraphs are so significant, evincing such clear understanding of our times and revealing such frank courage, that I cannot but pass them on to the readers of the Baptist Record. Hear Dr. Tidwell's timely setting forth of and protest against the movement which has been on now for some five years toward the establishment of a totalitarian state in the United States of America, a state that would seek to regiment the people in all the affairs of their lives and would utterly destroy all human freedom. Dr. Tidwell says:

"Another movement that threatens the interests of the church is the rise of the totalitarian state and the wide sweeping influence of the dictator form of government which is ominous with danger to the doctrines of 'A free church in a free state.' It makes the state responsible for everything that affects the life of the citizens and in the nature of the case, demands that the churches shall abide by the decrees of the state. In the course of time, it will inevitably give direction as to what shall or shall not be preached.

"This untra-nationalism will brook no opposition. It frequently claims the functions of religion and subordinates religion to its own uses. It is the direct antithesis of the Baptist age-long contention that every human being should have the inalienable divine right of both civil and religious liberty. Bancroft, the historian, says, 'Freedom of conscience, unlimited freedom of mind was from the first the trophy of the Baptists.' John Locke said, 'Baptists were the first propounders of absolute liberty.' In Virginia and elsewhere, we suffered for this principle during the early years of our country. We fought for it during the war of the Revolution. We preached and plead for it until there was written in the fundamental law of our nation a law doing away with all preference in religion and guaranteeing to all the free and equal right of worship.

"But in our own nation, grave situations have developed—situations that are bound to affect the relation of church and state. The attempt to regiment our people is a most dangerous movement. If, by law, we establish wages and hours of work, and stop the expansion of industry; if by law we tell the farmer how many acres of wheat or corn or cotton he may plant, how much he may sell and the price he may receive for it, we may expect also to be told how to conduct our religion."

Wilmington, N. C.

#### ONE AFTERNOON AT B. B. I. President W. W. Hamilton, B. B. I. New Orleans, La.

The school for Chinese children, taught by Misses Moonbeam Tong and Pauline Cheung, had its first classes on a recent Tuesday afternoon at the Baptist Bible Institute. These capable and cultured and consecrated young women are greatly increasing our joy over missionary work in China and are bringing blessings to the Chinese of our city.

At the same hour some students were meeting to perfect their French so as to be more efficient in carrying the gospel to the hundreds of thousands of French speaking people in Louisiana.

In the registrar's office that same afternoon a Spaniard of high Castilian birth was seeking entrance at the Institute. He is a law student at the university in New Orleans and was converted a few weeks ago at the Coliseum Place Church, and believes that he is called to the ministry.

Another professor and his assistant were conducting extra curricular classes in art for a large number of students who are preparing to use their talents in effective witnessing for Christ and in teaching the truth.

The same afternoon there was an enthusiastic gathering of Negro preachers and leaders and other workers. For years we have prayed and worked with Negro Baptists of the city to this end. We hope this is the beginning of a worthy work for our colored churches.

The large increase in our student body is making it possible to add many new assignments in our mission work. The students are seeking contributions from friends to buy another bus. The transportation facilities we now have will not take care of the added activities.

Gifts through the Cooperative Program and the Hundred Thousand Club and specially designated gifts to the many phases of the Baptist Bible Institute work will be eternal investments bringing great returns for the cause of our Lord and Saviour. Pray with us and for us and help us.

—BR—

#### SOMETHING TO LIVE FOR By H. H. Smith

—O—

A man entered a hospital for an operation. As he unpacked his grip he placed before him on the dresser a photograph of his wife and three or four children. Pointing to the picture he said to the nurse who was assigned to his case: "Nurse, I have something to live for; now, pull me through."

This incident is suggestive. Followers of Jesus Christ have something to live for. Several years ago there was an epidemic of suicides in one of our large universities. Declaring that life held no interest for them, several students sought a way out by self-destruction. At about that time Billy Sunday was drawing large crowds in the great cities and there was much religious enthusiasm. His unique manner of presenting the Gospel stirred the masses and some were genuinely converted and others were highly entertained. In the barber shop, on the street corner, everywhere, one could hear conversations about Sunday and his tabernacle services. A psychologist suggested that Sunday be invited to hold several services at the university, hoping that the "mental diversion" might bring to a saner way of thinking those morbid souls who felt that life was not worth living.

No one who understands anything about psychology will deny that an epidemic of suicides of this kind might be temporarily checked by "mental diversion"; but what a pity that, in the preaching of the Gospel, the psychologist could see nothing more helpful than a "mental diversion." His remedy for a great evil was purely a makeshift, and, at best, could be only temporarily effective. The Gospel of Christ goes to the root of the matter and gives one a thousand incentives to live. Christianity is a religion of good cheer, and the New Testament has been called the most optimistic book in the world. "Be of good cheer, I have overcome the world," were the words of the Master to His followers. At one time Simon Peter was so discouraged that he was about to give up, but after the resurrection of his Lord he was fired with a new zeal, and life now held for him an absorbing interest. His whole being pulsed with life, and that others might learn of this new way of life which he had experienced, he cheerfully endured persecution and prison, and, near the close of his life, wrote letters to the Christians exhorting them to be faithful even unto death. They were undergoing fiery trials, but the way out was by being faithful to an ideal. Life could never be boring to Peter, with so much to do and the time so short.

But notice what it was that claimed all his powers,—nothing less than this: a deep interest in the welfare of others. The Gospel ministers to the self-centered, morbid mind by directing it to the service of others. This is one of the most health-producing things about the Gospel. Paul's experience is similar to Peter's. To his beloved converts who begged him not to risk his life by going to Jerusalem, he said: "What mean ye to weep and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." The history of the church from the days of the apostles to the present time is filled with heart-stirring accounts of self-denying, joyous service. Melville Cox felt called to be a missionary to Africa, and said: "Liberia is swallowing up

my thoughts." A few days later he said, "I thirst to be on the way." When dying of tropical fever, he sent this message to the church: "Though a thousand fall, let not Africa be given up." How impressive to hear Livingstone, on his knees in darkest Africa, pleading that his life might be spared in behalf of the benighted natives. "It will come out all right in the end," were his optimistic words in the darkest hour; and, when dying upon his knees, there was no doubt in his mind about Africa's redemption, as he prayed that the blessing of God might rest upon those who were to have a part in the great work, whether they be Americans, Europeans, Christians, or Turks.

There lies an invalid upon a bed of pain. For years sore affliction has held her to that bed, but she has a cheerful outlook, notwithstanding. She believes in God, she believes in Jesus Christ. She believes the Bible when it declares that God is all-powerful, all-merciful and infinitely wise. "If it is God's will that I serve Him from this bed of pain, I cheerfully submit to that will," she says. There is more. Loving God with all her heart, and also loves her neighbor—all others—as herself. So she devises ways and means of using her hands while lying flat upon her back, to send the message of life to others. She makes bookmarks and sells them, and so successful is she that she carries on a great missionary enterprise. Thus did Lizzie Johnson show the world how one may suffer and serve and be happy.

Ashland, Va.

—BR—

#### FOREIGN MISSION BOARD

—O—

(Continued from page 3)

had been ready for baptism for some time but had not a suitable place for baptism until the recent rains. It would have stirred your heart to see them follow Mr. Brothers into the river, late in the evening just as the sun was going behind the cloud in the west, and to see them all one by one buried with Christ in baptism, and then to see them follow him out of the waters as the crowd, gathered on the banks sang "Where He Leads Me I Will Follow." Among them was one of the boys that I took soon after I came out here and he came into my room soon after he had made a public profession and told me that he felt that God had called him to preach. He is just in Standard II class in school, but he is a good student and making fine grades in his school work. I'm praying that he will continue to feel that urge within him to preach the Gospel.—Lena V. Lair, Ogbomoshu, Africa.

—O—

#### WINTER—TIME AND THE BEST OF BOOKS

Cold winter evenings, cozy corners by warm glowing fires and the best of books combine the perfect ending of every day.

Crisp, cold evenings when the tingle in the air brings a glow to the cheeks and added energy to the very fibre of every alert and enthusiastic heart, and just the weeks when Schools of Missions are most successful.

For individual perusal and for class consideration, the Foreign Mission Board offers the best of books.

The new 1937-1938 series of fresh, up-to-date books take the readers on adventures through Palestine and Europe. For the grown-ups there are three: *Europe: Christ or Chaos?*—Gill, 40 cents; *The Heart of the Levant*—Adams, 40 cents; *Questing in Galilee*—a Compilation, 40 cents. Juniors will enjoy sitting by *The Village Oven*, (Owens, 25 cents) with Assad, the hero of the Palestinian story. Little children will thrill at the tinkle of *The Camel Bell*, (Owens, 25 cents).

The Foreign Mission Board offers a new book for every member of every family.

—BR—

It is said that ten billion dollars were lost in games of chance in the past year in the U. S. A.

There will be only four issues of the Baptist Record in December, as we omit that of Dec. 30, taking out for Christmas as usual.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
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Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### IMPORTANT

At this date, Dec. 10, we still have **NINETEEN AGED MINISTERS** and **TWENTY-FIVE WIDOWS** of AGED MINISTERS who have not been provided with a Christmas remembrance by the Missionary Societies. I'm sure we do not mean to neglect them. Write us immediately for these names and remember them. I know no better way to distribute good cheer.

We have only a few more days in 1937 to complete our tasks for this year. If you have not paid your pledges to the 100,000 Club or 5,000 Club in full, try to do so before the year has gone.

If your subscriptions to the Royal Service or Baptist Record have expired, let me remind you to send those in and be ready for the New Year. We are eager to begin our Golden Jubilee year with a clean slate.

We are giving the places and dates of our 1938 Institutes. When we have spent the day on the plans for the year we will be better prepared to do a good year's work. Attend the one nearest you for we will have the same program at each place.

Kosciusko	January 4
Okolona	January 5
Booneville	January 6
Holly Springs	January 7
Lyon	January 10
Indianola	January 11
Winona	January 12
Flora	January 13
Pinola	January 14
Macon	January 17
Meridian	January 18
Waynesboro	January 19
Forest	January 20
Brookhaven	January 21
Picayune	January 24
Columbia	January 25

The meeting will begin at 9:30 and close at 2:30. Each person brings her own sandwiches.

### GOALS FOR GOLDEN JUBILEE

Certainly we want our young people to have a worthy part in the celebration of this year of Jubilee. The heritage that is ours compels us to a very personal participation in the plans presented. I am sure that every counselor will read carefully the Golden Jubilee Manual (free to each counselor) and find in it the purpose and plans set forth. Some of the definite objectives for Mississippi's young people are:

1. Net gain in organizations. We want to hold every organization, all alert and active during this coming year and we want 25 new Y. W. A.'s; 40 new G. A.'s; 25 new R. A.'s, and 40 new Sunbeam Bands.

2. Increase in membership. At least a 10% increase. Each organization will interpret this percentage goals into definite numbers.

3. More Tithers. Our splendid Stewardship plans should help us in attaining this goal. Each organization should set some definite increase for this.

4. Magazine subscriptions. Each association has been given definite goals for subscriptions and it is to be hoped that these goals will be divided among the churches and each work to reach the given goal.

Subscriptions to World Comrades—1,000.

Subscriptions to The Window of Y.W.A.—500.

5. Sunbeam Babies. See pages 8 and 9 of the Golden Jubilee Manual. This is an effort to interest the mothers of new babies in Missionary Education.

### 6. Financial Goals:

(1) A 10% increase in all gifts. Each organization can translate this percentage into definite amounts.

(2) Special Jubilee Gift. Mississippi's quota for this is \$4,200 and the young people have accepted the definite goal of \$1,000. Each association has been given a goal and the associational young people's leader in turn should give each organization a goal. See the Golden Jubilee Manual for suggestions about the ingathering. Mississippi has had printed some \$5 certificates for use among the young people's organizations. Write to our office for these.

May we grow, glow and go during this Golden Jubilee year.

Dr. Jeannette Beall, of Laichowfu, writes: "Miss Huey and I are here at the station. \* \*

\*Our Chinese seem to appreciate our being here, and I believe we are able to keep them calm and to help them to carry on. I believe our hospital is now able to do a great work just at this time. Our workers, together with some of our Christian leaders, and some of the wealthiest men of the city, have organized an Emergency Red Cross. This is backed by our magistrate and military officers. We have a class of forty young men from wealthy homes taking the training—our hospital doing all the teaching. We first have fifteen minutes for preaching each day, then a class in emergency, followed by a military drill conducted by one of our boys who was once in the army. These young men have always scorned the Gospel in the past, but are sitting quietly listening now. Last Sunday morning this class all filed in together and filled up four long benches in the front for the preaching service. It was a thrilling sight. I believe this class will give us an opening into wealthy homes that we could never have had in any other way. The city people have contributed money for medical supplies, etc., to take care of any wounded that we may have, should the trouble come here. I know our people will want to pray for this work.

"We are finding Christians among the army people. The head officer was sick and sent for Mr. Lu and me to see him. He is a Christian, and asked for the prayers of our Christians. He seems to be a very fine man. The medical officers are warm hearted Christians, and one of them went twice daily to a little room at the church for quiet prayer. He has led our prayer meeting. We do praise our Father that China has men like these fighting for their country."

Miss Florence Jones, nurse at Pingtu, writes that when the trouble first broke out, it was thought necessary that she come to the States. However, things are quite peaceful at Pingtu, and as she can render much needed service in the hospital, with the permission of the Mission she has decided to remain at her station as long as possible.

From Pochow, Anhwei Province, Interior Mission, Miss Attie Bostick writes: "I only got in yesterday and plan to start out tomorrow for another two weeks in the out-station country work. \* \* \* This trip was peculiarly appreciated as I had twice this autumn given up all such trips, with the thought I must leave here. Twice I had taken down the specially precious pictures of loved ones in my rooms, and had all but the very last details in packing for leaving consummated. Those were not very happy days, yet I tried to leave it entirely with him who more than fifty years ago laid it upon my heart

to obey His call and put my life in His hands for service in this land. He heard and answered prayer and has extended my service a little longer for which I constantly thank Him."

"It takes a crisis to reveal the real attitude of the Chinese people toward Christians and their Christ. They know we do not fail them in time of need, and they turn to us as the sunflower turns toward the sun." Dr. C. G. McDaniel, Soochow, China.

In addressing the convention that framed our national constitution, Benjamin Franklin said: "I have lived, sir, a long time and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. If a sparrow cannot fall to the ground without His notice is it likely that an empire can rise without His aid? I, therefore, beg leave to move that hereafter prayers, imploring the assistance of heaven and its blessings upon our deliberations, be held in this assembly every morning before we proceed business, and that one or more of the clergy of this city be requested to officiate in this service."—Ex.

Unless you are a better Christian next year than this your pastor has labored in vain. Unless you know more about the word of God; unless it means more to you; unless you are stronger for service and happier in service, there is failure somewhere. It may not be the pastor's fault, but his labor has been in vain. And may we say that unless you have been built up in faith, are more interested in the Lord's work, the Baptist Record has not fulfilled its mission. Paul said the care of all the churches was on him. In some measure that is true of those who make the Record. The business of the Record is to advance every interest of the kingdom of God. This we can do only as we enlist more people in the work and enlarge the readers concern for the work. How is it with you? We are concerned about your growth in grace. Our daily prayer is for this. Unless this is done we have labored in vain. As the old year draws near its close, we are wondering what progress has been made. It is not easy to take stock of our spiritual assets, but we can know whether we are going forward or backward. The motto of The Baptist Record is "Thy Kingdom Come." Let us all join together in supplication, in service and sacrificial giving to hasten the day when the kingdom of the world shall become the kingdom of our God and of His Christ.

Prof. Chester Swor was recently made Dean of Men in Mississippi College. He is a mighty busy man; will spend the Christmas holidays speaking in various conferences.

Many Baptist churches have placed a 3% provision—that is 3% of the monthly salaries of their pastors in their annual budgets to match a like payment by their pastors in order that they might join with them in providing against old age or disability dependency through the AGE SECURITY PLAN OF THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION. Do you want to investigate this matter? Do you want your church to do the Christian thing by its pastor? Do you want free literature concerning it? Will you think and pray about it and bring it to the attention of your budget committee or deacons? Write Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.



## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in  
advance.

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

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Our Advertising Department is in charge  
of Jacobs List, Inc., Clinton, S. C. Soli-  
citing Offices: E. L. Gould, Manager, New  
York Office, 40 Worth Street, New York,  
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### WAS PAUL'S EFFORTS AT ATHENS A FAILURE?

Weekly Sermonette by  
Dr. J. M. Walker, Pastor  
Aberdeen Baptist Church

(Note: This sermonette is intend-  
ed primarily for the eyes of preach-  
ers.)

"So Paul departed from among  
them," Greek says this, translated  
into English, "Thus Paul went out  
in the midst of them." Acts 17:33.

The writer has no disposition at  
all to try to stir up any controversy  
among the brethren. But the writer  
has sat in the sessions of the Bap-  
tist State Convention and heard it  
said for three times, and we were  
asked to believe it, that Paul's ef-  
forts at Athens in his second mis-  
sionary journey were a failure, and  
that when he left there, and went  
over to Corinth, that he confessed  
to his mistake, and made a new  
resolution that there he would not  
make such a mistake, but would  
from this time forth do better, and  
"know nothing save Christ and him  
crucified," etc.

Now, in all good conscience, I  
cannot accept this interpretation at  
all. I have heard the late and  
lamented Dr. Robertson in the  
Seminary; he was teacher for 47  
years in that great institution. I  
have heard him say "They just  
laughed him out of town." I did  
not believe it then, and I don't  
now. What are the facts in the  
case?

1. Paul did not go to Athens with  
the purpose of launching a cam-  
paign for evangelizing the city. He  
was just "stopping off" there await-  
ing the coming of the other mem-  
bers of his missionary party. See  
Acts 17:15. But while he was there  
his spirit was stirred within him  
when he saw the conditions there.  
The city given up wholly to idolatry.  
He began personal work.

2. He gets an invitation to preach,  
not in the Jewish synagogue, where  
he generally began his missionary  
efforts in any city, but in the court  
house, as we would say, or perhaps  
better to say, in the university.

3. He gets a good hearing all the  
way through. This was the most  
difficult place to speak in all the  
world. Those old Greek orators had

developed the fine art of public  
speaking to the point that if a speak-  
er made the slightest mistake in  
any way he was hissed from the  
platform and not allowed to speak  
any further. But Paul held his  
ground until he had finished.

4. He makes a fine point of con-  
tact. He could not begin with the  
scriptural background as he did in  
other places in Jewish synagogues  
where he could speak to "Men of  
Israel, and those among you who  
fear God." These old philosophers  
knew little or nothing about the  
Bible, and cared less than they  
knew. So Paul very skillfully and  
wisely finds a point of contact in  
their religion. He compliments their  
religious life. He said, "I find you  
very religious." (Not "too supersti-  
tious," that's a bad translation.)  
That would have grossly offended  
them. Now, he says, I found among  
you many altars, one erected to the  
"unknown god." Now says he, that's  
the very God I represent, and I  
want to tell you about him.

5. He preached a good sermon.  
It's scriptural and doctrinally sound.  
He introduced God. He is the crea-  
tor of all things. He is the maker of  
all men. The unity of the human  
race. God made all men of the same  
blood, and made them to be seekers  
after God. God is near to all of us.  
He is a righteous God. He has been  
patient with man's seeking, in grop-  
ing the darkness, trying to find  
God. Now God has revealed him-  
self. Then he introduces sin. All  
men have sinned against this holy  
God, and so must repent. The doc-  
trine of the fall of man and the  
necessity of repentance. He intro-  
duces Jesus. "He will judge this  
world," the doctrine of the coming  
judgment day. By one man whom  
he raised from the dead. The death  
and resurrection of Christ. If that  
is not sound preaching, I don't  
know what it is. Now, I am sure,  
Luke does not give in full the text  
of his sermon. But if he told of the  
resurrection of Christ, he must have  
told of his death, why his death,  
what for, etc. He gave all the facts  
in the case, and then demanded re-  
pentance and faith upon the founda-  
tion of these facts. What better  
preaching can you ask for?

6. He produced a lasting impres-  
sion on his audience. Of course some  
fools laughed and said, "What will  
this fool babblers say next?" Some  
said, "Well, it looks like he is try-  
ing to introduce some new gods,"  
because he preached "Jesus and the  
resurrection." Jesus, one new god,  
and the resurrection another. Then  
says our text, "Thus Paul went out  
from the midst of them." But says  
the writer, "Hold on a minute." I  
want to tell you something else  
about Paul's preaching this sermon.  
That's the full force of what Luke  
says next. "Tinis dede." It's mighty  
hard to write Greek with English  
letters. But this is the force of  
Luke's next words "Tinis de." "But  
howbeit," certain men (a plurality  
of men) if you please "certain men,  
clave unto him and believed, among  
the which was Dionysius, the Areo-  
pagite." And who was this Diony-  
sius the Areopagite? Some bum  
that just dropped into church that  
night? Some drift wood on the  
broad river of human depravity?

### ZACCHAEUS AND I

The Jericho road and the sycamore tree  
Have taught wonderful lessons of truth to me;  
I have learned like Zacchaeus that the Christ will befriend  
E'en the most depraved sinner who on Him will depend.

Men may condemn me for the wrongs I have done  
And for losing the race that I might have won;  
From the God of my fathers I have long gone astray  
And rejoiced in the pleasures strewn by sin in the way.

But that which has moved me to come back to God  
Was not curiosity sprung from the sod;  
But a faith that was quickened into life by His name  
And long burned on the altar of my soul into flame.

Like Zacchaeus I felt my stature was small,  
And knew that if Jesus would give me His call  
I must find for myself a place above the mad din  
Of the crowd ever ready to condemn one in sin.

So I quickened my pace and ran on before  
Glad to open to Him that long-closed door;  
When the Master by my name called me down from the tree  
I knew that His wonderful grace had reached ever me.

When Jesus invited Himself to my home  
How could I say other than "Lord Jesus, Come";  
My heart swelled big within me, but with no sense of pride,  
For I felt even then that to the world I had died.

The Chief Publican taught me just what to do  
To prove my repentance was earnest and true;  
I turned to my Lord and confessed all wrongs I had done  
I knew that His wonderful grace had reached even me.

The Master, I found, was as good as His word;  
The witness He gave was as sharp as a sword;  
To the crowd that stood ready all my sins to condemn  
He made me to appear as one of God's noblemen.

This man, spake the Master, to friends and the crowd  
Is one of whom Abraham well might be proud;  
From the Law and the Prophets he has erred for a while  
But has returned to Jehovah new seeking His smile.

Look well to yourselves, you who murmur complaint,  
In meting out judgment keep well in restraint;  
God only is able to read the thoughts of the heart,  
To judge from outward appearance is man's only part.

I go, it is true, to the Publican's home,  
As I will be the Friend of all who say "Come";  
Today is salvation come to the home of my host  
For the Son of Man is come to save them that are lost.

—(Rev.) William Porter Townsend.

No, sir, not all, but a man of no  
mean ability. He afterwards became  
very prominent in the Christian  
faith and a great leader among the  
early Christian forces. The first  
pastor of the church at Athens, if  
you please. A man for whom others  
named their children. Proof, see  
Eusebius Eccl. History Chapters 3  
and 4. And Luke also adds there  
was a certain woman who was con-  
verted at the same time. This good  
woman is unknown to men but God  
opened her heart, as he did that of  
Lydia, and she was saved. God  
knows her if we don't. And Luke  
adds, wait a minute further, "Oth-  
ers with them." How many others?  
We don't know.

7. He got an invitation to come  
back. "We will hear thee again."  
Now, in view of all this what do  
you say? Was it a failure? Just  
one sermon in the most difficult  
mission field in all the world, and  
yet these results.

Now the only proof text relied  
upon to support the claim that  
Paul's efforts at Athens was a  
failure is Cor. 2nd chapter and the  
first four or five verses. And this

**John R. Dickey's Old Reliable  
EYE WASH**  
Soothes, relieves and gives comfort  
to irritated eyes.

does not prove the proposition, by  
any means. In this Paul isn't set-  
ting up a new standard for himself  
and his preaching. He is just re-  
affirming a fixed policy that he had  
always followed. Then if Paul was  
all wrong at Athens how in the  
world can I know he was right at  
Corinth, or Ephesus, or Jerusalem,  
or Rome, or anywhere else? If Paul  
was wrong at Athens what becomes  
of your doctrine of inspiration of  
the Bible? Paul's sermon there is  
in the Bible. Acts 17th chapter.  
Are we asked to discard that part  
of the Bible as being uninspired?  
If so then the Bible is just inspired  
in spots and nobody knows where  
the spots are. Nonsense! It's all  
inspired, or none of it is!

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## EAST MISSISSIPPI

By R. L. BRELAND

### Mingled Memories

The following announcement in a daily paper brought to me memories of the past, mingled with sadness and gladness. I was sad at the going of my dear friend and brother, glad because of the fact that I had known and loved him. This is the announcement: "Funeral services for G. F. Williams, resident of Newton County, were held from the Methodist church at Lawrence today."

As I read this my mind went back to 1913 when the Baptist church at Lawrence was organized. Bro. George Williams and wife, among others, were charter members of this new church. The writer was called to be the first pastor of this church. For some five years he served this little church. "Uncle George and "Aunt" Annie, his wife, were always present, and their home was a pastor's home, and he still remembers the hours of joy spent in this lovely home. He will never forget. Sweet memories of those occasions. "Aunt" Annie went home years ago and now "Uncle" George joins her in that better land.

In those memories I also see others who were dear friends of mine at Lawrence. Among these were S. L. Williams and family, their son, Rev. W. M. Yarbrough and wife, the daughter of Mr. and Mrs. Williams. These dear people were much in my heart in the years there, and were wonderful helpers in the work of the church. Brother Yarbrough and wife went home years ago. The death of the wife was tragic: killed by lightning. I can only imagine the happy gathering over there.

One by one my friends of long ago are going away. I miss them because I loved them. They loved me and helped me so much in those early days of my ministry. Memories of these and hundreds of others who were my associates and friends of the years ago, many of whom have long been gone home, inspire my soul as I linger here and makes heaven dearer. Some day I will join them there.

The last few days have taken heavy toll of our preacher brethren. Three have fallen: Rev. M. K. Thornton who died at Bessemer, Ala.; Rev. J. A. Hunter who died at Memphis, and Rev. C. M. Morris who died at Columbus. All were born in Mississippi, but brethren Thornton and Hunter died out of the state. All of them have been useful in their day.

Glad to learn that Rev. R. A. Cooper is improving from his recent accident injury, at the home of his son, Rev. Silas Cooper, at Tupelo, Miss. May this good brother soon be well again.

Rev. H. T. McLaurin is now located at Clinton. As president of Clarke College, as enlistment man in a district and as pastor of some of our good churches, he did some splendid work. He is one of our best preachers.

Dr. Selsus E. Tull is now located at Hazlehurst, Miss. He is giving his full time to evangelistic work. His time so far has been completely taken up, and he is engaged until April of next year. If you need a safe and sound evangelist call him.

Rev. Bryan Simmons expressed himself as going to give his life to the building work of the Baptist Orphanage. There is no better man for this good work. He has done good work as evangelist, and the Board unanimously elected him as evangelist for next year. Best wishes to this good preacher.

Mr. and Mrs. W. J. Hill of Water-Valley recently celebrated their 50th marriage anniversary. These honored Baptists have lived useful lives. They are the parents of Rev. Aubrey Hill of Bassfield, Miss., Webster Hill of Blue Mountain, Hosea Hill of Memphis, and Mrs. W. F. Baker of Sardis. Many happy years to these good people.

It was my good pleasure to mingle with the brethren at the recent meeting of the Baptist State Mission Board. I am not a member of this Board, but I delight to associate with the brethren and listen in as they plan for our work. It was a splendid body of men who gathered in the meeting. May God bless their work.

The call to Dr. R. B. Gunter to continue as executive secretary of the Mission Board was so unanimous and so urgent that he could not resist, lest he be resisting the call of the Lord. Every one was so delighted when he said "Yes" to the call. The work is hard but the brethren pledged their best to him and the work and the Lord will be with him. Pray for him and the work of the Lord.

Rev. W. B. May, who lives near Ashland, Benton County, teaches all the week and then preaches every Sunday. He is a busy man, for either job is a man's job. But he is able to stand it with the help of the Lord.

Pastor D. I. Young still carries on at Eden—not the Eden Adam left. He seems to be doing a splendid work: he has repaired the church building and has had many additions to the membership recently. Brother Young is an able worker. Best wishes.

Brother H. L. Rhodes of Ackerman is one of our active laymen. He is a member of the Mission Board and helps the Sunday school department. His fine wife is active in the women's work.

### TWO JANUARY SUNDAY SCHOOL CONFERENCES

E. C. Williams

January 13-14, in Grenada, meetings in the First Baptist Church; and January 14-15, in McComb, meetings in the East McComb Baptist Church, there will be conferences for all Sunday school associational officers in the state. For associations not yet organized, we are striving to get a select group to attend these meetings also.

### HOSIERY

Ladies' and Misses Chardonise Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE  
L. S. SALES COMPANY  
Ashboro, N. C.

The Sunday School Board workers of Nashville will have direction of these conferences and have outlined a great program. They are also paying two cents per mile each way for one, two, or three cars from each association sending associational officers or selected representatives.

The people of Grenada and McComb have most generously agreed to furnish bed and breakfast free to all who attend and desire a home for the one night. We are indeed grateful for this very generous act on the part of these churches. Each person will pay for all other meals.

Our slogan is: Each association in Mississippi represented at one of these meetings. Associational superintendents will aid in securing the attendance of all their officers, and get the cars ready for the trip. Let's work together for the greatest conferences we have yet had. Begin planning now for your association to be well represented.

### THE VERB FINDER

By Kingsbury M. Badger, A.M., and J. I. Rodale. Rodale Publications, Inc., Emaus, Pa. 530 large pages, \$3.00 postpaid.

The mechanical work on this volume is superb. It is a storehouse of over 100,000 verbs so arranged that you can readily fix upon the one you need. It is something new, a really amazing invention in book making. It is designed to aid writers and speakers in selecting the best verb to express properly what they

have in mind. What writer has not been conscious many times that he was not using the best verb, but he could find no better one. This volume solves that problem. This book has been off the press only a few weeks, but it has won many friends and will continue to do so. It takes no more space to use the right word than the wrong one. Each writer owes it to himself, his readers and his publishers to say much in small space. The right verb does this, and this volume will put that verb under his eye. A careful examination will prove this. If you are interested write the publishers and they will send circulars to you that will adequately explain this marvelous work. Every intelligent person should investigate this book.

—Wm. James Robinson

Mrs. K. S. Parrish, Brandenton, Florida, mother of Miss Mary Elizabeth Parrish, sophomore at Blue Mountain College, recently sent 52 shrubs and 1,600 bulbs to further enhance the landscaping of the college campus. Accompanying the gift of shrubs and bulbs was a substantial check to defray the expenses of planting. The landscaping has just been finished and an additional profusion of floral beauty will greet the eyes of campus visitors in the spring.



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CITY \_\_\_\_\_ STATE \_\_\_\_\_

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# BAPTIST ORPHANAGE

W. G. Mize

So many Sunday school classes, Missionary Societies, B. T. U.'s, churches and individuals have asked for a list of the children now in the Baptist Orphanage in order that they may remember them at Christmas, I am asking the Baptist Record to print this list for us. Our school will be out on Wednesday, December 22, and take in again on January 3rd. If you would like for one or more of these children to visit you for the holidays, we shall be pleased to let them come any time after Thursday, December 23, if transportation is arranged for them.

Boys, name and ages:

1. Acuff, James, 14, Acuff, Joe, 5, Acuff, Lewis, 7, Acuff, Robert, 10, Blackwell, Alton, 10, Blackwell, Hilton, 4, Blackwell, Milton, twins, 4, Blackwell, Maxie, 7, Boyd, Robert Clayton, 8, Burch, Charles, 12, Burch, Roy, 6, Burch, Harold, 10, Burch, Wiley, 8, Burch, Dickey, 12, Burnside, Carter, 7, Caples, Chester, 6, Chambless, Ray, 9, Clarke, Leon, 16, Crawford, Colon, 7, Crawford, H. P., 12.

Crawford, Kenneth, 10, Crawford, Clayton, 8, Cummins, Melton, 7, Daniels, Clyde, 6, Davis, Excell, 13, Davis, Jack, 4, Dillard, Paul, 7, Evers, Robert, 9, Evers, John Wiley, 12, Evers, Houston, 14, Fuller, Robert, 10, Ginn, Eris, 12, Ginn, Keith, 14, Goff, Bobby, 14, Goff, Glynn, 12, Goff, Orey, 16, Hailey, Grover, 5, Hill, Buster, 14, Horne, Robert Lee, 12, Kirkland, Benson, 15, Kitchens, Billy, 10.

Knight, Hoover, 19, Lewis, Marlan, 11, Lofton, Alfred, 13, McGarrity, Howard, 10, Pearson, James, 14, Perkins, Kenneth, 6, Pevey, George, 9, Roper, Billie, 7, Roper, Tommie, 5, Rowell, Darrell, 10, Rowell, Owen, 8, Simon, Willie, 12, Sims, J. D., 10, Smith, Albert, 15, Smith, Dennis, 4, Suhr, John, 11, Therrell, Robert, 16, Torrence, Nolan, 11, Tolar, J. W., 9, Weekley, Louie, 13, Weekley, Robert, 6, White, J. D., 10, White, Tommie, 7, Wiley, Jerry, 12.

Girls—name and age:

Blackwell, Helen, 13, Bond, Dorothy, 14, Burnside, Kathleen, 2, Burnside, Elaine, 10, Burnside, Felton, 14, Burnside, Kathleen, 12, Burnside, Norma, 6, Caples, Mary Carleen, 7, Caples, Oneta, 13, Carpenter, Ollie, 18, Chapman, Margie, 6, Chapman, Rubye, 12, Chapman, Velma Lee, 8, Cleveland, Jewel Lena, 11, Cleveland, Catherine, 16, Cleveland, Laura Mae, 18, Cleveland, Rosa, 14, Cummins, Lorrain, 10, Davis, Effie Mae, 5, Davis, Ethel Faye, 3, Davis, Flora Belle, 8, Davis, Janie Mae, 16, Davis, Velma, 10, Dickson, Doris, 7, Dickson, Frances, 9.

Dickson, Virginia, 5, Dickson, Melba, 11, Drake, Frances, 12, Drake, Marie, 9, Drew, Dorothy Louise, 17, Edington, Inez, 14, Edington, Lavenia, 10, Ellis, Thelma, 15, Evers, Bessie Mae, 10, Farmer, Marion, 10, Floyd, Audrey, 11, Floyd, Mildred, 8, Fullilove, Dorothy, 7, Fullilove, Florence, 11, Fullilove, Lillie B., 9, Ginn, Beverly, 10, Higgason, Alma Ruth, 12, Hoffer, Alma, 11, Hoffer, Lillian, 16, Hoffer, Nancy, 8, Holliday, Annie V., 6,

Hyde, Lillian, 11, Hyde, Lois, 13, Ivy, Rosalind, 16, Jackson, Nedra, 20, Jenkins, Vera Mae, 14, Johansen, Alice, 14, Kirkland, Evelyn, 12, Kirkland, Hazle, 16, Kitchens, Juanita, 11, Kitchens, Louise, 9, Kitchens, Madie, 6, Lee, Clara Mae, 18, Lewis, Clara, 9, Moore, Marie, 10.

McGarrity, Opal, 15, McGarrity, Sybil, 13, McGee, Alice, 15, McGee, Gwendolyn, 12, McGee, Myrtle, 16, Perkins, Lillian, 11, Perkins, Opal, 8, Pettit, Lucy, 15, Pevey, Elizabeth, 6, Pevey, Madeline, 4, Pritchard, Frances, 9, Pritchard, Grace Marie, 11, Roper, Stella, 11, Rowe, Blondie, 16, Savage, Maggie, 13, Savage, Ophelia, 15, Scott, Jean Gay, 3, Scott, Mary Louise, 8, Scott, Zona Bell, 9, Simon, Mattie, 9, Sims, Audrey, 9, Sims, Clarice, 13, Smith, Doris, 13, Smith, Elsie, 8, Smith, Fronie, 19, Smith, Jewel, 15, Smith, Mary Ann, 5.

Suhr, Helen, 9, Tolar, Alma, 13, Tolar, Dorothy, 11, Traylor, Crystalena, 17, Vaughn, Grace Marie, 9, Vaughn, Jessie Mae, 14, Vaughn, Louella, 16, Vaughn, Maxine, 10, Vaughn, Myrtle Mae, 19, Vaughn, Pauline, 13, Weekley, Dorothy, 4, Weekley, Mary Alice, 10, Williams, Mary, 13, Williams, Myrtle, 16, Wilson, Bernice, 16.

## "AND THE WORD WAS MADE FLESH"

A strange sweet joy steals into our hearts as we meditate on the above statement. Then we begin to try to find out what it really means; and we realize that this is the mystery of all mysteries; the miracle of all miracles. Above all else it reveals the Father's love to us; expressed in the person of His Son—the Babe of Bethlehem.

"The Word was made flesh" because something was lost that must be found. The lost sheep of the house of Israel were wandering about as "sheep having no shepherd." They were poor, broken-hearted, blind and bruised; being led captive by Satan at his will. "The Word was made flesh" because the awful disease of sin must be eradicated from the human race. They were afflicted, contaminated, degenerate and dying from its effects. "He hath appeared to put away sin by the sacrifice of Himself." The life of the flesh is in the blood and this blood given upon the altar of sacrifice, restores life and spiritual health to all who will accept it by faith.

"The Word was made flesh" in order that a lost possession might be restored. The children of God had forfeited their rightful inheritance by disobedience to the Divine will. Thieves had stolen that which was once theirs, dragging in the dust and filth of depraved humanity that which was meant to be pure and holy. This is well illustrated by the life of Elimelech, which is recorded in the book of Ruth. Elimelech, the great-grandfather of King David, left his God-given heritage in pursuit of temporal relief from famine. In a heathen land he lost everything, even his own life and the lives of his two sons. His possession in Israel was restored by the faith and courageous action of Ruth and Naomi, and the intervention of his near kinsman, Boaz. The kins-

man-redeemer of the human race, made His first appearance in Bethlehem's manger.

"The Word was made flesh" because of a lost creation. Paul says that the whole creation groaneth and travaileth in pain because of the curse of sin. The blight of winter's cold, the withering heat of summer, destructive insects, ravenous beasts, are but the effects of the curse. Some one has suggested that with the restoration of all things" no doubt the earth will be swung out into a new orbit; and the balmy breezes of paradise will again blow over fields and valleys of living green. Not many days ago we tried to explain to a little child the meaning of the picture, "The Lion and the Lamb" and a few minutes later he exclaimed: "When Jesus comes home the lions won't hurt us." Paul, in his letter to the Ephesians, speaks of the "redemption of the purchased possession" and John, in his vision on Patmos, saw the title deed, the book of seven seals in the hand of God as He sits on the throne. This book is waiting to be taken and the seals broken by the only one found worthy, and this because of the price He paid to redeem a lost creation.

When the trumpet of the Lord shall proclaim "the year of jubilee" and the whole creation be released from the bondage of corruption in the glorious liberty of the children of God: When the redeemed of earth shall fall at His feet saying, "Blessing and honor and glory and power be unto Him that loved us and washed us from our sins in His own blood."

Mrs. H. A. Waggener

## MISSIONARY DAY AT B. B. I.

Seven new missionaries who sail today for South American mission fields were the guest speakers at the third monthly missionary day yesterday at Baptist Bible Institute, New Orleans.

Those new missionaries speaking were: Mr. and Mrs. H. C. McConnell, Southern Seminary graduates, who will work in Chile; Miss Vada Waldron and Mr. and Mrs. C. O. Gillis, all Southwestern Seminary graduates, who will work in Argentina; and Mr. and Mrs. Walter B. McNealy, Baptist Bible Institute graduates, who will work in interior Brazil.

While discussing the theme of the day, "The Question of Divine Guidance in Choosing the Sphere of Christian Service" each missionary gave his or her personal impression of the call to foreign missions and what was expected to be found there. Near the close of the service

Miss Cornelia Brower, returning missionary to China, spoke briefly of the work that is carried on there.

At the close of this spiritual service a number of Baptist Bible Institute students came forward as students preparing for foreign mission work or seeking more light on what they believed might be a divine call to go afar. After the entire audience had grouped about the altar and had sung "Blest Be the Tie that Binds" Dr. W. W. Hamilton, president of the Institute, led in a special consecration prayer.

J. Harold Jones

## MRS. G. W. JAMES

During the quiet hours of the early morning on October 13 the spirit of Mrs. G. W. James took its flight to a better world.

Mrs. James was a faithful member of the Montrose Baptist Church. She was devoted to her church and pastor, and loyal attendant at all the services as long as she could. Her life was a great example to us all. She will be greatly missed.

In the little home town of Montrose in God's chosen acre they laid her, in the presence of a large crowd of relatives and friends.

Sustained and soothed by an unfaltering truth, she approached her grave as one who wraps the drapery of her couch about her and lies down to pleasant dreams.

Mrs. T. F. Alexander

Mrs. W. B. Smith

Mrs. C. H. Woodham

Committee

## CLEMENT

On November 29th, brother W. A. Clement of Terry, Miss., passed to his eternal reward. He was a deacon and member of the old County Line Baptist Church. He was one of the bravest and noblest and most honorable men I have ever known. His family is much beloved.

Anco, Ky. H. C. Clark

## Relieve Baby's COUGH

### The "Moist-Throat" Way

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

## PERTUSSIN

The "Moist-Throat" Method of Cough Relief

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We are certainly pleased to have a good number of letters for this week, and gratified that Ernest is not forgotten. His good works have stimulated many to continue their contributions to the causes in which he was so interested.

We have missed Mary Adelyn during the summer, but she is certainly making up for lost time in a great way. We appreciate her letter and her fine helpfulness.

We are glad, too, to have two letters from Miss Cordie May Simpson and are grateful for the gift of \$5.35 which she encloses from the Macedonia church in Calhoun County for the Orphanage.

I think Charles Aven and James Allen Ellard have the right idea about our gifts to the Lord. David felt the same way about it. Read II Samuel 24:24.

We are acknowledging the receipt of sixty-one cents for the orphanage building fund—from "a friend." Thank you, friend. There is no objection to your sending so many stamps—as you wish, and I know you are glad that the Orphanage nursery is nearing completion.

We are glad that Mrs. Huffstatler wants to have a part in the Ernest Clark memorial too.

We are sorry that Miss Audra's mother is sick and hope she will soon be well.

A new correspondent, Mrs. Winn of Belzoni, sends kind words and a contribution to the Ernest Clark memorial. We welcome her to our ranks.

This interesting story from Mr. John Lipsey of Colorado completes our page for this time.

With love,

Mrs. Lipsey

Leland, Miss.,

Nov. 26, 1937

Dear Mrs. Lipsey:

I have not written to you for a good while, but I have been reading your page and have enjoyed it very much.

We are grieved to give up Ernest Clark, one who loved the work so dearly. Charlotte Dickey and I are sending \$1.00 for his memorial.

We did not take up dues during the summer. But we started in September and are sending \$5.00 dues for Jeannie Lipsey Club No. 9 which will pay us through January 1938. Also, we are enclosing \$5.00 extra for Miss Mixon. I have enjoyed her letters so much.

We are sorry to be late sending our contribution.

Much love,

Mary Adelyn Milam

We are so glad to have a letter from you again. We have been missing you. Your contributions help in a very substantial way too.

Calhoun City, Miss.,

Route 2, Nov. 22, 1937.

Dear Mrs. Lipsey:

Enclosed find \$4.35 as an offering from the Macedonia church of Calhoun County to the children of the Baptist Home.

May this Thanksgiving day be a day of great blessings and happiness for the children and those who watch over and care for them from day to day.

May the Lord protect and guide each one is our prayer.

Sincerely,

Cordie Mae Simpson,

Church Clerk.

Thank you, Miss Cordie May, and the Macedonia church for this \$4.35 and the \$1.00 that came in the following letter from you. I think the children at the orphanage had a happy Thanksgiving day.

Pittsboro, Miss.,

Nov. 20, 1937

Dear Mrs. Lipsey:

Brother and I are late with our offering this time. School began and we have not been working much since then. For that reason we did not have any money to spare and we always try to earn the money we give our Lord. I sold my calf for \$8.00 last week. I am 9 year's old and in the fifth grade. Charles Aven is 7 and in the third grade.

Your friends,

Charles Aven and James

Allen Ellard

P. S.—Do you mean by quarter-to-two club that you want brother and I to give a quarter a month together or one each?

Dear boys, I believe it will be all right for you two to give twenty-five cents a month together. You may not be able to sell a calf every week.

—o—

Grenada, Miss.,

Dec. 6, 1937.

Dear Mrs. Lipsey:

Have been interested in the Children's page all along, so I'm sending fifty cents, part of my offering for the orphanage, to Ernest Clark's memorial fund.

Best wishes to all,

Your friend,

Mrs. Regina Huffstatler

Thank you for your interest and your offering, Mrs. Huffstatler. I think you are one of our friends of long standing.

—o—

Tillatoba, Miss.

Dec. 2, 1937.

Dear Mrs. Lipsey:

Here I come again. It has been a long time since I have written to the children. My mother, Mrs. Bettie Cook, has been in the hospital ever since July 4. We went to see her not long ago. She surely was glad to see us.

My married sister came to see me not long ago.

Mrs. Lipsey, if you can, will you please go see mother?

May God bless you all is my prayer.

I will close and write more if I see my name in print again.

Your friend,

Miss Audra Beatrice Cook

I hope the next word we have from you will tell us that you and your mother are both in better health.

—o—

Belzoni, Miss.,

Nov. 27, 1937.

My dear Mrs. Lipsey:

I admired Ernest Clark very much, though I knew him only through your page, and am glad to send this contribution for the memorial fund.

I read your page each week with great pleasure and profit. You are doing a wonderful work. May God give you a long life of service.

Sincerely,

Mrs. C. S. Winn

Thank you for these kind words and for your practical help in this work.

—o—

WILD LIFE NEAR THE ROCKIES

Once, when I was in Williamsburg, Va., a lady from Boston said to me:

"I know that a railroad goes to Colorado Springs, but is there a road to the town?"

I was so astounded at the lady's ignorance that I have not answered her even yet. To this day I doubt that the wisdom of all Bostonians is as great as has been advertised.

If anyone who has read the few stories I have written about the wild life around our home at the very foot of the Rock Mountains has gotten the idea that the west in the same as it was 75 years ago, let me assure him that this is not so. To correct any wrong impressions I may have made: All of the several national highways into Col-

orado Springs are paved, as is the street in front of our home. We enjoy the benefits which civilization has bestowed alike on Boston, Mass., and Jackson, Miss. These include telephones, electricity, running water (H&C), steam heat and an oil-burning furnace, sewers and a radio. Sometimes I doubt if the radio is really a benefit. If I had to choose between radio and sewers, I'd choose sewers.

But we have plenty of wild life close by our home. The other night I was awakened by a loud rustling of the dead oak leaves on our front lawn. I sat up in bed and looked down. Below me stood a doe and fawn, a mother deer and her baby. Even above the rustling leaves, they had heard me move in bed. They stood plain in the moonlight, "pointing" me just as a bird dog points. I kept still and they were satisfied that they were in no danger. They leisurely turned about and walked up to the road and strolled away as calmly as two friends out for a pleasant moonlight stroll. I could hear their small hooves clicking on the pavement.

This might have surprised the lady from Boston, but it was nothing unusual for us here. We live in the great Pikes Peak Game Refuge, an area set apart by the government where deer, elk, wild ducks and wild geese and other game cannot be legally hunted and killed. The result is that wild, harmless animals have multiplied and become rather tame. They are as much at home here as we are. The government protects them. They eat whatever of ours they want. And they pay no taxes!

One night last winter the deer made such a racket in our yard, shoving the leaves away to get at the grass underneath, that I had to take a flashlight and go out and chase them off. I followed them along the road a bit with the light. The three of them walked off, looking back over their shoulders peevishly, as if to say: "All right, all right! Don't be so peevish about your old yard. We'll go."

Last summer I "jumped" a buck (a male deer) with beautiful spreading antlers out of a thicket in our yard. He galloped off, and I don't know yet which of us was more startled at the meeting.

Often when Julia and I are coming home after dark, we see droves of deer feeding near the house, sometimes as many as nine at a time. Once we had to slide the tires of the car in order to avoid running over two spotted fawns in the road. Foolishly fascinated by our lights, they stared at the car and stubbornly refused to let us pass. We just had to stop until they took a notion to follow their mother who stood waiting for them beside the road.

Near us is a golf course whose high fence the deer leap, and feed on the grass there. Their sharp hooves cut up the greens, so the ground keepers fire off shot guns with blank shells, trying to frighten them so badly that they won't come back. They do come back, though.

And I know that next spring when the grass turns green, when the shrubs put out green shoots, and when the flowers put their first tender stalks out of the ground in our yard, the deer will be the first ones to know these things. I know the lovely graceful pests will eat the grass, the shoots and the stalks, and that I will brag that the deer graze in our front yard.

John J. Lipsey

They say the first time a Scotsman used free air in a garage he blew out four tires.

**Gray's Ointment**  
USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nasal) Nose Drops. Small size 25c, large size 50c at your druggist.

## THANKS

It being impossible for me to answer individually the hundreds of cards, letters and telegrams addressed to me and members of my family at the Tri-State Baptist Hospital, I am asking for the courtesy of the Baptist Record, the daily papers, and our own church bulletin, to express my heart-felt thanks to all of the friends and well-wishers in the state and out of the state who by messages, prayers, collectively and individually, earnestly asked our common Father for my recovery. These were Jews and Gentiles, Catholics and Protestants!

To the daily papers for the kindly notices given; to the physicians and surgeons, both in Jackson and in Memphis, and to our two great institutions of healing who gave of themselves their best without money and without price, as they do to ministers of every faith. Also to WJDX for their kindly news-flash as to my improvements.

To the public you can say because of all these kindnesses shown, I hope from this hour to be a better servant of God and of humanity.

To all I say, from the deep of my soul, THANK YOU.

Sincerely yours,

H. M. King

## JUDGE PREDICTS CRIME INCREASE

Judge Malcolm Hatfield today stated that courts cannot compete with the cheap dance hall, divorce mill, road house, pool room, and questionable theatre and magazine. He asserted that thousands of children will soon turn to crime if in different parents, are not educated to their duties and responsibilities. The judge lays down specific means for treating disobedience, dishonesty, temper tantrums and other symptoms that indicate future criminal careers, in his book "Children in Court" which is being released by the Paebur Co., of New York City. Judge Hatfield, whose work with youthful offenders is closely followed in parent-teacher, religious and educational circles, added that the ten million children who are affiliated with no church cannot be expected to develop character and high ethical standards of morality.

Sincerely yours,

Malcolm Hatfield

St. Joseph, Mich., Dec. 10.

Grandfather was taking a nap, and his little grandson was sent to call him to dinner.

"Was he asleep?" asked his mother when Tommy came back.

"All but his nose", was the reply.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**



# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## Serious Thinking

Eight words on soul winning to those who would seek the high privilege of winning others to Christ. These words are the heading of the eight chapters in the Senior study course book, *Winning Others to Christ*, by Roland Q. Leavell.

To win others, be seriously soul-minded.

To win others, face and fight fear.

To win others, present the plan of salvation.

To win others, carry correct equipment.

To win others, use the Sword of the Spirit skillfully.

To win others, deal deftly with difficulties.

To win others, cultivate wisdom in watching, witnessing and wooing.

To win others, pay the price and reap the reward.

—O—

## Greene County Adds Two New Unions

We are happy to report two new unions in Greene County. Mr. Turner, Associational Training Union director, writes that two new unions have recently been organized at Piave. We are happy to add these to our growing list, and wish for them a continued life of "Training in Church Membership." In the last meeting of that association an interesting program was rendered. The meeting was held at Sand Hill church and the following program was the order of the day:

Song and Praise Service—Mr. Elie Roberts.

Devotional—Rev. O. U. Rushing.

How to Organize a B. Y. P. U.—Rev. Aubrey Smith.

How to Keep the Union Interesting and Lively—Mr. Luther Dearman.

How to Get the Daily Bible Readings Done—Miss Ruth White.

How to Keep the B. Y. P. U. Graded—Mr. Ralph Brewer.

What the B. Y. P. U. Means to a Community—Mr. L. E. Prine.

What the B. Y. P. U. Means to a Church—Rev. W. E. Stewart.

Evangelism in the B. Y. P. U.—Rev. T. R. Coulter.

Out of the eighteen churches in the county ten have a Baptist Training Union, nearly 56%. The average of churches having a union is above the average for the state, that average being about 53%. They have one Story Hour, two B. A. U.'s, two Intermediates, eight Seniors and five Juniors.

—O—

## Northside Has Training School

The Training Union of the Northside Baptist Church, Jackson, held its annual study course last week, with definite success. A good many more than 50% of the Training Union members came out each night to take part in the classes.

Brother L. E. McGowen, Davis Memorial, taught the Adults "The Functioning Church"; the Seniors studied "Investments in Christian Living" with Miss Lucy Carelton Wilds; Miss Enid Henry, Calvary, instructed the Intermediates in "The Meaning of Church Membership"; while the Juniors met with Miss Merle Williams, Griffith, to learn more about some of our great "Bible Heroes."

Each night one of the faculty gave a devotional to the whole assembly, before the classes divided. Friday night, when examinations were over, Mr. C. A. Allen, the Training Union director, who so ably superintended the whole Training School, served ice cream to all who were there.

Northside Training Union is going forward.

—O—

## Try This Poster Suggestion



We are indebted to Mr. Aubrey Hearn, associate Southwide Secretary, who has consented to send us cuts of poster suggestions used in the Training Union Magazine each month. If you get the magazine you will have access to these posters in advance, but we are hoping that those who do not get the magazine will take advantage of these suggestions and find them helpful.

—BR—

## Griffith Goes Over the Top Again

It is always an inspiration when records are set, when goals are reached, when victories are won. The success of a Training Union is surely a challenge to all others to do likewise. Griffith Memorial Church, Jackson, throws out the challenge this time as they report on their most recent achievement, in the form of a Training School.

Mrs. L. R. Williams, the director, writes, "It was one of the best, if not the best Training School we have had since I have been director."

A faculty from Mississippi College was used for all classes. Each night more than eighty took advantage of Dr. Cranfill's discussion on "Building a Christian Home." The Intermediates enjoyed Bill Drummond and Cleo Harris; the Juniors, F. B. Mosley. The Young People studied "Planning a Life." On Monday night Mr. George Lemon

Suggs, of the Jackson Daily News, taught the first two chapters; Tuesday night Chalmers Alexander took the next two chapters; Wednesday, Chester Swor taught; Thursday, Hugh Brimm. The Young People were enthusiastic in their appreciation for what the week of study meant to their lives.

On Wednesday night there were 392 present at the Griffith study course. From the average attendance of 250 there were 186 to take the examination. Four unions were 100%: the Spencer and Lipscomb Adults, the Bethune Seniors, and the Leavell Intermediates.

Thank you, Griffith, for your fine work.

—BR—

## LUKE, THE BELOVED PHYSICIAN

W. R. Hunt, M.D.

—O—

As a background from which I should like to write what I have to say about Doctor Luke, I shall quote from Paul's writing as found in Galatians 9:22: "I am become all things to all men, that I may by all means save some."

I think that the man who treats the ills of the flesh is in a better position to understand what Paul meant than most people are. He probably hears more confessions from the people than does the priest. It is in the sphere of his profession to make more psychopathic diagnoses than does the psychologist. He is in duty bound to be accurate in all the minute details of his labor as are all the various scientists of the universe. To be a success in his profession the doctor must know people and be able to adapt his conduct to the way of thinking of the people with whom he deals. But, at the same time that I am saying these things, I should be very much embarrassed to know that some one thinks that I am saying that the physician should become a "Dr. Jekyll and Mr. Hyde."

So, with this background from which to speak, I shall now say something of Doctor Luke.

I believe that it is the consensus of opinion of the Christian world that Luke wrote the Gospel of Luke, and the book of the Acts of the Apostles. If this be true, I think that we should find some distinctive expressions in the writing of these books that would manifest some characteristics of the physician writer as mentioned in the beginning of this writing.

First: I find that Doctor Luke directs his two manuscripts to one definite person whom he addressed as "Most excellent Theophilus." He said in Luke 1:3, "It seemed good to me also, having traced the course of all things accurately from the first to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed." (American Standard Version.)

We may note that Luke gives more of the details of the birth of John the Baptist than any of the other gospel writers; and it may be that he did this in order that he might show us, as is recorded in Luke 1:17, that John the Baptist was to come in the spirit of Elijah as prophesied by Malachi. We might

note in passing that Luke is the one that brought forth the quotation, "And he shall drink no wine nor strong drink." Luke also gives more in detail than any other writer about Jesus' birth and why his parents were in Bethlehem at the time of his birth. We learn in First Kings 8:25, and elsewhere, that God promised David that, "There shall not fail thee a man in my sight to sit on the throne of Israel."

It seems to me that Doctor Luke was anxious to show us that the throne of Israel as mentioned in this last quotation did not refer to a temporal throne, and that Christ was the son of David that was to sit on that throne, because, in Luke 1:32-3, Luke says, "And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

May I pause here to insert a quotation from the president of a great American university? "It is hardly an exaggeration to summarize the history of four hundred years by saying that the leading idea of a conquering nation in relation to the conquered was, in 1600, to change their religion; in 1700, to change their laws; in 1800, to change their trade, and in 1900, to change their drainage. May we not say that on the prow of the conquering ship in those four hundred years, first stood the priest, then the lawyer, then the merchant, and finally, the physician." All of which may be true; but I am wondering if this college president did not fail to make a finished statement when he failed to state also that the "beloved physician" stood with Paul on the prow of the ship when he carried the Gospel to Rome.

Besides the fact that Paul in his letter to the Colossians 4:14 called Luke the beloved physician, there may be found other evidences that he was a physician. An ancient historian, Eusebius, in his comment about Luke, gives this sentence: "Lucus Syrus nationa Antiochensis arte medicus discipulus, poste a Paulum Secutus," which seems to tell us that Luke was a Syrian, or Greek, born in Antioch and a disciple of the medical art, and afterwards a follower of Paul.

As further evidence of Luke's being a physician, we are told that Luke, in his Greek writings, used a good many medical names for things when his contemporary gospel writers would use ordinary lay

(Continued on page 16)

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## SPIRITUAL WICKEDNESS, OR SIN IN HIGH PLACES

I have just finished reading the history of the children of Israel from the time they entered the promised land, until the last of them were taken captive and deported into the countries of the Gentiles.

What was the principal cause of their being rooted up out of their own country and scattered among the Gentile nations? The answer, condensed into one word, is SIN; but was there not a certain kind of sin that led the way for their downfall? There certainly was, and as strange as it may seem the majority of Bible commentators overlook it, or at least fail to emphasize it. What was this particular form of sin which had the most to do with their ruin? To condense this answer down to one sentence, it was, CORRUPT RELIGION, or a false conception of God.

Twenty-two times in the books of the Kings reference was made to "Jeroboam the son of Nebat who made Israel to sin." But in all the history of Israel's national sin not one time was it pointed out that they were drunkards, thieves, liars, murders, adulterers or blasphemers. To be sure they were more or less guilty of all these things but it was not the guilt of such sin that brought on them God's curse, but it was the sin of IDOLATRY.

Jeroboam knew God. He was not deceived when he made the two golden calves and erected altars before them at Dan and Bethel. But he did it because he was afraid that if he let the people go up to Jerusalem to worship God, that Rehoboam would steal their hearts away from him. The big sin of Jeroboam was that he took advantage of his people and through his mighty influence and popularity he caused them to become deceived, thereby stealing their hearts from God.

It was false religion, not carnal sin that caused Israel's downfall. They forsook God and disregarded the Bible. It was not the violation of the Ten Commandments, but it was rejecting the remedy for the broken law, by refusing to go up to the place where atonement for their sins could be made by the blood of animals, which was a type of the shed blood of our Lord Jesus Christ, who died for our sins.

And not only was this true of the nation of Israel but it has been true of all nations of all ages from the beginning down to this present day.

It's true, we are living in an age of increasing crime and carnal wickedness; but the sin that will bring God's judgment on this wicked world is not found in the dens of vice, nor in the underworld, nor in the dance halls, nor in the roadhouses. In fact it is not immorality, drunkenness, lentiousness, profanity, sex-crime, murder, theft and covetousness—as bad as all these things are—but the sin that God hates above all sins is of the same nature and same character, today, as it was in Israel's day; it is found in the sphere of religion. It is spiritual wickedness in high places. It

is found in the pulpits; in the printed pages; it is taught by our college professors. It is stealing its way into the hearts of our young people and is destroying their faith in the God of the Bible. What is it? It is the forsaking of the teaching of the Bible, and in so doing it makes the people to sin by forsaking the remedy for sin, which is faith in the shed blood of Him who died for our sins and was raised again for our justification.

It is "sugar-coated" as RELIGION, when in fact, it is the gate to hell!

What is it? It is modernism, Roman Catholicism, Unitarianism, Mormonism, Christian(?) Scienceism, Eddyism, Campbellism, Holly(?) Rollerism and all the other ISMS that base their religion on a god that does not exist, except in the imagination of a distorted brain and a deceived heart. Any and all systems of religion that denies the verbal inspiration of the scriptures; the virgin birth and Deity of Christ; the vicarious sufferings and substitutionary sacrifice of Christ; salvation wholly of grace; justification by faith in Christ alone; eternal life, the gift of God; the second birth or regeneration of the soul, is a false religion, a delusion; it is like the golden calves at Bethel and Dan. It is wickedness. It makes people to sin. And not only is that true: but all systems of religion that affirms any kind of laws, rules, rituals, or obedience to any kind of ordinances, as essential to the ultimate salvation of a lost soul, is EXTRA-Bible, and they are also gateways to hell, and also like Jeroboam's calves and altars at Bethel and Dan. God hates these false systems of religion for the worshippers thereof are just as idolatrous as worshippers of golden calves.

J. E. Heath

Duck Hill, Miss.

## LOVE'S NECESSITY

D. L. Moody had been recounting the events that centered in the meetings that had been held in his Chicago church, when Harry Moorehouse from Ireland preached night after night on the great love verse—John 3:16. Said Mr. Moody:

"A man that has no one to love him, no mother, no wife, no children, no brother, no sister, belongs to the class that commits suicide. I tell you there is one thing draws above everything else in this world, and that is love.

"I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I have got done with that. I preach now that God is behind him with love, and he is running away from the God of Love.

"It's pretty hard to get a crowd out in Chicago on a Monday night, but the people came. They brought their Bibles, and Moorehouse began, 'Beloved friends, if you will turn to . . . ' and from Genesis to Revelation he showed that God loved us. Well, I thought that he struck a high note and it was sweet to my soul to hear it. He just beat that truth down into my heart, and I have never doubted it since.

"In closing his week of meetings in my church, Mr. Moorehouse said: 'For a whole week I have been trying to tell you how much God loved you, but I cannot do it with this poor stammering tongue. If I could borrow Jacob's ladder and climb up into heaven and ask Gabriel, who stands in the presence of the Almighty, to tell me how much the love of the Father is for this world, all he could say would be: "God so loved the world, that he gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."'"

## A CONFERENCE ON EVANGELISM

The thirty-second Founder's Week Conference, to be held at the Moody Bible Institute, Chicago, covering January 31 to February 6, 1938, centers in the theme, "Preparation for Evangelism." Built upon the principles and practices of D. L. Moody, the Institute has been through its fifty-two years of ministry a potent sponsor of the soul-winning function of the church.

While daytime services will be held in the Institute auditorium, provision is made for evening mass meetings to be held in the great Moody Memorial church, a mile to the north. All services that come within the range of its schedule hours will be put on the air over station WMBI (1080 kyc.)

Both the home and world fields of Christian interest will be covered in addresses by eminent pastors, evangelists, and missionaries. Some of those to be heard are: Dr. Herbert W. Bieber, Rev. Clinton H. Churchill, Dr. Albert Sydney Johnston, Dr. W. H. Knight, Dr. Harold S. Laird, Mr. R. G. LaTourneau, Dr. Robert G. Lee, Rev. Albert Lindsey, Jr., Dr. Herbert Lockyer, Rev. Jas. E. Mallis, Dr. George S. McCune, Mr. Erling C. Olsen, Dr. Wilbur M. Smith, and Rev. Harold B. Street.

Dr. Will H. Houghton, president of the Institute, will be the welcoming host and preside at most of the services. As is customary at Founder's Week Conferences, gospel and sacred music of unusual merit will be rendered both by soloists, ensembles, and the large Institute choir under direction of Dr. Homer Hammontree and Prof. T. J. Bittikofer.

## BAPTIST INSTITUTION GAINS WORLD RENOWN

Baylor University at Waco, Texas, recognized as the largest institution in the world under church control, has attracted students from seven foreign countries and twenty-nine states to reach its record large enrollment of more than 2,100.

China has sent a delegation of six, Japan two, and Hawaii two Japanese. These students have been quite amicable despite the warfare of their relatives in the homeland. Six of the seven Puerto Ricans

transferred from the University of Madrid, Spain, from which they were driven by the Spanish civil war. There are three students from Brazil, four from Mexico, and two from India.

In their report to the Baptist General Convention of Texas in November, the trustees of Baylor University announced the institution at Waco free of debt. A large indebtedness has been retired since former Governor Pat M. Neff accepted the presidency five years ago. The school now has the largest enrollment of its 92 year old history—more than 2,100 students.

Outlines of 1,320 sermons by the late Dr. George W. McDaniel of Richmond, Va., for three years president of the Southern Baptist Convention and one of its greatest preachers, have been donated to the J. B. Tidwell Bible library of Baylor University, Baptist institution at Waco, Texas, from which Dr. McDaniel graduated.

## HEUCKS RETREAT

The Heucks Retreat church, Lincoln County, is a fourth time church which seems to be growing right along. It gave for all causes last associational year \$617.46. The prospect is for half time soon. On July 30 a fine young man, George Reid, was ordained to the ministry. The council was made up of Deacons E. L. Sutton, E. L. Herring, E. H. Herring, R. D. Smith, J. B. Ratcliff, and Carlos R. Smith, with Rev. I. F. Metts, Rev. Jno. Ira Hill, and Virgil Ratcliff. Rev. I. F. Metts led the questioning. Rev. Virgil Ratcliff preached the sermon and Rev. Jno. Ira Hill led the ordination prayer. Brother Reid attended Mississippi College. He recently married Miss Inez Magee of Brookhaven, and is now with his bride in training at Southwestern Seminary, Fort Worth, Texas.

Six training rooms, 14x14 feet, with a 14x28 foot assembly room, have been added to the building. Deacons in this church seem to get things done. The church was greatly helped by the preaching of Rev. I. F. Metts during the meeting. Virgil Ratcliff is pastor.

## WHIP THAT HEADACHE

This way does it FAST!

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"MUDDLE OR INTRIGUE?"

Our leader in last week's issue under the above title is fully justified by further news.

The intimation that the date for applying "Devision No. 4,781" (i.e. for closing the churches) had been changed from October 21 to December 21 was, it now appears, given officially to the police authorities only on October 28! Meanwhile, the original instructions had in many cases been carried out. The number of churches actually closed is not yet known.

We hope the victims of this astonishing omission are being allowed to re-open their places of worship and that advantage will be taken of the two months' pause to initiate a radical change of policy.

Last week we quoted a paragraph from the findings of the Oxford Conference in which official representatives of the Eastern Orthodox churches, including the Rumanian, participated. We now cite another passage from pages 84-85 of the same report:

"We recognize as essential conditions necessary to the church's fulfillment of its primary duty that it should enjoy (a) freedom to determine its faith and creed; (b) freedom of public and private worship, preaching and teaching; (c) freedom from any imposition by the state of religious ceremonies and forms of worship; (d) freedom to determine the nature of its government and the qualifications of its ministers and members, and, conversely, the freedom of the individual to join the church to which he feels called; (e) freedom to control the education of its ministers, to give religious instruction to its youth, and to provide for adequate development of their religious life; (f) freedom of Christian service and missionary activity, both home and foreign; (g) freedom to cooperate with other churches; (h) freedom to use such facilities, open to all citizens or associations, as will make possible the accomplishments of these ends, as, e.g., the ownership of property and the collection of funds."

It is clear that a serious issue will arise if churches whose fully-accredited representatives have concurred in such pronouncements are found in practice to repudiate them. Up to the present, the secular politicians of Rumania appear much more willing than the ecclesiastics to concede religious liberty.

THE SAILOR WE SAVED  
Student T. L. Heath, B. B. I.  
New Orleans, La.

One Tuesday night, while we were trying to preach on the corner at Canal and Rampart, two very interesting young Assyrians came and took their stand immediately in front of the preacher and drank in every word eagerly. They knew enough English to speak so as to be understood and could read English fairly well. Being sailors accounted for their being in New Orleans. After the service was over I went directly to them and it was easy to see that they were interested.

They had been in every imaginable kind of environment and false teaching, religiously, and proved it by asking certain questions. I tried, by God's help, to answer them with the Scripture that would fit the case. I did not, because of the circumstances, press them for a decision there on the street, but urged that they step aside from their duty and come face to face with Christ, individually. In the meantime another of the workers appeared on the scene with gospels of John, which had special passages marked in them, and gave them each a gospel. After reading several passages and having a word of prayer the sailors went on their way. While dealing with them I gave them my name and address.

After leaving the assignment I felt impressed to pray for them and really believed that they would be saved and expected to hear from them. In about ten days I received a letter from one of them telling of his finding Jesus as his Saviour. He related how he realized his condition as a sinner, and how his heart did leap for joy when he realized that Christ died to save him. The letter was mailed from New York City. He requested that I pray for him and send him some literature to read. This was done immediately. God says in His Word, "My Word will not return unto me void." How that was manifested in this incident! "The power of the Gospel of Christ!" It is felt the world over as a result of services held on streets of New Orleans.

CIGARETTES BANNED

The Student Government Council of Blue Mountain College positively prohibits cigarette smoking and liquor drinking among its students. This policy was confirmed at the meeting of the Southern Medical Association at New Orleans last week.

The following Associated Press dispatch, dated Dec. 1, appearing in most of the daily newspapers reads as follows: "Heart trouble and ulcers among women are on the increase, a University of Alabama scientist says, as a result of smoking by the weaker sex."

Dr. Seale Harris, former professor of medicine at the Birmingham school, made a sweeping indictment of smoking, diet fads, and the indiscriminate use of drugs in a special public symposium of the Southern Medical Association last night.

"Concerning the use of tobacco among women, he added that 'ulcer of the duodenum' is increasing among girls and women since they began smoking, misled by clever cigaret propaganda. 'Tobacco heart,' caused by the use of nicotine, 'is no myth,' he added, 'and as a result of women smoking to reduce and appear chic, we may expect an increase in the cardiac and other nervous disorders resulting from the habitual use of nicotine.'"

Members of the faculty of Baptist Bible Institute attended six of the State Conventions during the past month, including Texas, Illinois, Tennessee, Alabama, Mississippi, and Louisiana. At each convention it was reported that the Institute

has a considerable larger student body that during recent years and a large decrease in the indebtedness due to the Cooperative Program and Hundred Thousand Club.

Improvements were made to the buildings during the summer and a greater range of mission work is being done by the students during the present year. The administration of the Institute state that this is proving to be a very profitable year.

AN EXPERIENCE IN CHARITY  
HOSPITAL

Miss Kathleen Nolan, B. B. I.  
New Orleans, La.

In the tuberculosis ward of Charity Hospital where I had been going, and where the Gospel is needed as well as in other wards, these people not only need the Gospel presented to them but also words of encouragement and cheer brought to them as many grow despondent and need some one to speak to them. One lady in whom I was especially interested told me she was a Baptist, but by speaking to her one could readily see that she had not surrendered to Christ. So I presented to her the plan of Salvation as best I knew how. She in turn asked questions. Then by the bedside we had prayer together, but

she was not ready to yield to Him.

On the following Saturday I went back as I was not satisfied about her. She asked me to tell about my conversion. After I had finished telling her she said, "I do not have that joy and satisfaction which you have." I asked her if she had ever prayed about her salvation. She replied she had not; and again I prayed as I never had before for her. She thanked me for the prayer and asked to be remembered again when I prayed, with a promise to pray that she might come to a saving knowledge of our Lord, I left her. A week after this I returned to her, and that sad look had disappeared, and a smile covered her face for she had found Christ that week.

Evangelist Warren L. Steeves keeps busy in his work. He is conducting a campaign at the present time with the Baptist church of Harlan, Iowa. A union of the Danish speaking and the English Baptist churches was accomplished about seven years ago and they are under the happy, noble leadership of Rev. A. H. Nelson. Dr. Steeves will make a visit to Canada at the beginning of the new year and any brethren who wish to communicate with him may do so at the Alta Vista Homestead, Delaware, Ohio.

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JACKSON, MISS.



# "TEN THOUSAND DOLLARS A DAY"

"Ten thousand dollars of revenue a day  
For liquor sold in this one state alone!  
Think of it—the debts that it will pay,  
The schools and roads, 'twill build, the towers of stone  
It will erect to grace our hills and plains . . ."

"Yes, think of it, then think the subject through:  
The trials that it will leave behind—the stains  
Of blood on hearts and hands—and sickening hue  
Of drunken brawls set loose upon the night;  
The wrecks within its wake: the besotted men,  
And the women stripped of virtue, and the white  
Faces of starved children . . . think again—  
A crash, a shriek, a silence that is death,  
Of hideous screams, of agonizing moans—  
Two speeding cars, a wreck, and in a breath  
A carnage of gashed flesh and splintered bones.  
'A drunken driver'—brief words briefly said,  
And a thousand, thousand, thousand lying dead.

"What will God think of us—what will He say?  
'Ten thousand dollars of revenue a day . . .'"

—Grace Noll Crowell

(Published in the Christian Herald. Used by permission of the author.)

## LUKE THE BELOVED PHYSICIAN

(Continued from page 13)

language for the same things. For instance, Acts 3:7, Luke used the word "condylo" where Matthew and Mark used the word "ankle." In Acts 20:9, Luke used the word meaning coma, and Acts 28:6, he uses the word edema; also, he uses a word in Greek which means surgical needle, where the other writers use a word meaning an ordinary sewing needle. Furthermore, Luke says Jesus took the man by the right hand; that the man's right hand was withered; that it was the right ear of Malchus that was cut off, whereas, the other writers do not designate which hand or which ear. Other instances might be mentioned.

But I wanted to trace Luke's labors with Paul. As we read in the Acts of Paul's missionary journeys, we find Luke using the pronouns "they" and "them" until, in the account of his second missionary journey, we come to the sixteenth chapter when Paul and his company had reached Troas about the year A.D. 52, where it tells that Paul, in a vision, saw a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia and help us." And then Luke, in the tenth verse says "Straightway we sought to go forth into Macedonia." Then he uses the pronoun "we" and "us" until he tells of Paul and Silas' imprisonment in Philippi. Then he uses the pronouns "they" and "them" again throughout all the rest of Paul's second missionary journey and nearly all his third missionary journey until he had come again to Philippi as he was ready to start back home. Then in Acts 20:5, Luke says, "But these had gone before, and were waiting for 'us' at Troas," about A.D. 58. Then Luke uses "we" and "us" till the company of them reach Jerusalem and Paul is arrested there. Then he writes several chapters telling about Paul's vicissitudes as a prisoner in Jerusalem until he comes to Acts 27:1, where he says, "And when it was determined that 'we' should sail for Italy," etc.

I have often wondered why it

was that Luke was allowed to remain where he could write all these details about Paul's trials in Philippi and in Jerusalem and Luke himself was not thrown into prison also. Could it be that the medicine man has always enjoyed privileges that others have not?

Continuing his narrative, Luke uses the pronoun in the first person till he closes the book of Acts, leaving himself and Paul in Rome. So, we have to search other records to find Luke's work after that date, A.D. 62.

Looking back over Luke's record, it seems to me that we may conclude that his home when he first met Paul was at Philippi, that he had heard of Paul's preaching and had gone to Troas to meet Paul, and that he was the man that Paul saw in his vision, and that Luke was the one who gave the invitation to come over into Macedonia. Then, when Paul's company reached Luke's home and got into trouble in A.D. 52, Luke begins to say "they" and "them," and keeps it up till about A.D. 58. So, I wonder if Luke stayed in Philippi during those six years and practiced his profession and pastored the church there.

Some of the things that Luke alone tells us about are: nearly all the events told of in his first two chapters; the first rejection at Nazareth; the miraculous draught of fishes; the raising of the widow's son; the anointing by the sinful woman; the mission of the seventy; the parable of the good Samaritan; the visit of Martha and Mary; the importunate neighbor; the barren fig tree; the Lord at the house of the Pharisee; the prodigal son; the unjust steward; Dives and Lazarus; the ten lepers; the importunate widow; the Pharisee and the Publican; the visit to Zaccheus; the parable of the pounds; the mockery by Herod; the penitent robber; the walk to Emmaus; and the ascension. Other Scriptures omit these.

And, now, we should let the curtain drop over the life of Doctor Luke were it not for a couple of short sentences from Paul's late writings. In Colossians 4:14 written by Paul while he was yet a prisoner in Rome about the year A.D. 64, and before Paul's first trial, we

read, "Luke, the beloved physician, and Demas salute you."

Then, in Second Timothy 4:11, after Paul had already said, "The time of my departure is come," about two years after his first trial, he wrote, "Only Luke is with me." This was only a short while before Paul's execution.

Thus, we last see Luke, the physician, still standing by his friend just before the executioner's ax falls, possibly comforting him and ministering to his physical infirmities.

Tupelo, Miss.

## FOUR REASONS

People have their own reasons for supporting the church.

The following are four of which we have heard:

1. The church has meant a lot to some people and their families as a place to go on Sunday, meet friendly neighbors and worship God together in song, prayer and serious contemplation of eternal truths.

2. A church in a community helps hold everyone's moral standards a little higher than they might be if its influence were withdrawn for a period of years and thus keeps humiliation, sorrow and taxes for police and prisons at a minimum of what they otherwise might be.

3. A church through its world service funds, gives the average individual an opportunity to TAKE HOLD on world problems by supporting hospitals, private orphanages, peace promotion, homes for the aged, and religiously run colleges, including special ones for the blind.

4. Christ left us the job of keeping His institution going for the good it may do men and women individually and collectively here and hereafter. According to the Bible, and some of the wisest and best who have lived since Bible days, we must some day stand in Christ's PRESENCE and hear rehearsed a record of what we have done with our time, abilities and money while on earth. In that GREAT DAY His opinion of us will mean more than any earthly official, boss, neighbor or friend.

## S. S. ATTENDANCE DEC. 12, 1937

Jackson, First Church	824
Jackson, Calvary Church	816
Jackson, Grif. Mem. Church	568
Jackson, Davis Mem. Church	146
Jackson, Parkway Church	175
Jackson, Northside Church	99
Columbia, First Church	457
Meridian, 41st Ave. Church	212
Meridian, First Church	585
Springfield Church, Morton	74
Laurel, First Church	426
Laurel, West Laurel Church	376
Laurel, 2nd Ave. Church	223
Laurel, South Laurel Church	49
Vicksburg, First Church	306
Clarksdale Baptist Church	291
Crystal Springs	252

"Some day," said the young college graduate, "I'll have the whole world at my feet."

"What have you been doing all this time," barked the cynic, "walking on your hands?"—Ex.

## B. T. U. ATTENDANCE DEC. 12th

Jackson, First Church	143
Jackson, Calvary Church	155
Jackson, Grif. Mem. Church	228
Jackson, Davis Mem. Church	83
Jackson, Parkway Church	50
Jackson, Northside Church	40
Laurel, First Church	86
Laurel, West Laurel Church	153
Laurel, South Laurel Church	41
Springfield Church, Morton	28
Meridian, 41st Ave. Church	48
First Church, Vicksburg	89
Clarksdale Baptist Church	110
Crystal Springs	80

## RUMANIA: PRESENT POSITION

Dr. Rushbrooke spoke of the situation in Rumania. He said that the application of the decree, which would have closed all the Baptist churches on October 21, had been postponed for two months; that in many cases police orders were by oversight not countermanded in time, and therefore many churches were closed; that most of these had been allowed to re-open, but about fifty, according to the latest news, were still closed; that promises had been made on the part of representatives of the Rumanian Government to use the interval to effect a satisfactory settlement of the whole issue; and the prospects of settlement were brighter now than heretofore. Baptists were all good friends of Rumania and would rejoice if, by the frank recognition of the status and rights of the Baptist communion throughout the whole of that land, the one hindrance to the full expression of their friendship should be finally removed.

—Baptist Times of London.

"Mocker," the last feathered hero of the A. E. F., died at Fort Monmouth, New Jersey, on June 14. The famous carrier pigeon was twice decorated by army officials for his part in the World War. In the spring of 1918 "Mocker" went to France with thousands of other homing pigeons the army had trained to carry messages. Many times "Mocker" flew over the fighting lines before he was wounded. It was during the final push to break the Hindenburg line before Saint Mihiel that "Mocker" was hit by a piece of shrapnel and lost his right eye. His skull was lacerated but he winged his way to the American lines with his message still intact.

First Hobo—"Say, bo, wot would yer do if ye had a million or two?"  
Second Hobo—"I'd buy me a freight car just fer me own private use."

Bobby (short of money): "Say, Dad, have you any work you'd like me to do?"

Father (taken by surprise): "Why, no—bot—er—"

Bobby: "Then how about putting me on relief?"

## BABY CHICKS

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